

(Shwetambar Murtipujak)

Samvatsari Pratikramana

(English interpretation of sutras with rituals)

compiled by
Ila Mehta

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***Dedicated to all the seekers
of truth about Jain Rituals.***

In 2014, when the first translation of 'Samvatsari Pratikraman' in Gujarati and English was published and distributed, it received significantly better than expected response. The desire to understand the sutras in layman's language seemed to be echoing in many a minds. The resounding response has prompted me to work on a second edition with something more. This time therefore, besides every 'sutra', I added illustrations of the right postures one must adopt while reciting them. **Pujya Maharaj Saheb Bhavyadarshanji** was a great support in this as well as helping correct some past errors. I am ever obliged.

Kavita, who was a major contributor in the earlier and current English version, was indisposed this time. But as usual **Ajeet** came to my rescue. He introduced me to **Shwetaben** from Bengaluru who could support the english translation amidst her traveling in the USA. She worked on quite a few critical 'sutras' and saved the day. My sincere thanks to them.

The constant encouragement from my elders at home kept on inspiring me to complete and offer this second edition.

With hope that these translations will meet with expectation of many a people who have been eager to do the annual Samvatsari Pratikraman with a better understanding and greater fervor for religious upliftment. I'm delighted to offer this second edition and seek your blessings.

Ila Deepak Mehta
2015

Preface

A few years ago, my father in law, **Mr. Chimanlal Mehta** gave each of his daughters in law, 1 lakh rupees and invited us to spend our share on whatever we wanted. I believe that his intentions were to gauge where our interests lay. Occupied by the onerous task of looking for a girl for my elder son, **Maulik**, I put the money into a closet and out of my mind. **Riddhi** came into our family in November, 2012, and not being raised in a Jain family was unfamiliar with our customs and rituals.

When Paryushan and the time to do the Samvatsari Pratikaman drew closer, I took it upon myself to look for a suitable English translation to the sutras for **Maulik**, **Riddhi** and **Meghav** (my younger son). Not satisfied with what I could find, I took it upon myself to translate them into Gujarati along with English. In this, I remembered and was able to make use of my father in law's gift.

An effort which I originally expected to take a few months has taken the better part of a year, but for that I am thankful- proof reading and further research has deepened my understanding and appreciation for our religion.

With little experience but a trove of curiosity, I began working on this book with the blessings of my mother in law, **Kantaben Mehta** and the constant support of my husband, **Deepak**. My entire family has taken an interest in my endeavor. I am also very grateful to my sister in law, Kavita whose invaluable help and motivation has made the English translation possible.

This effort has also been blessed by **Gurudev Shri Rakeshbhai Jhaveri**, **Padmashri Dr. Kumarpalbhair Desai**, and **Dr. Dhanvantbhai Shah**.

I am grateful for having had the opportunity to work on this translation. Please forgive me if any part of it has caused offense.

Ila Deepak
Mehta
2014

We always think that it is the 'elders' of the family that perform **Samayiks** and **Pratikramans**. Now with few 'elders' left to guide us to perform these rituals, this book is very timely. Not only will it benefit the youngsters of our family but many others all over the world, who shied away from performing the **Samvatsari Pratikraman** as they did not understand what was being recited.

Since most of the children of this generation are educated in English, it is better to talk in their language. I do not believe that it will take away from its impact if this **Pratikraman sutra** is recited in English, as long as we understand the importance and reason for asking for forgiveness from all creatures of the world at least once a year, if not more. With this translation, I hope the performers will appreciate the tenets of Jainism and the relevance of its teachings even today. I am thankful for this opportunity to translate a few of the sutras of this book as it gave me a chance to understand and appreciate them better myself. I am not a scholar but a seeker, so in case I have made any mistake in the translation, please accept my **Micchami dukkdam**. Ilabhabhi has put a lot of effort in getting this book together and I wish her good luck for this kind endeavour and hope that the Jains will take advantage of this book.

Kavita Ajay Mehta

I have watched **Kavita** teach her children about Jainism in a very interesting and lucid style and was therefore keen that she do the translation of the major sutras of **Pratikraman**. Recently she had a fall and fractured her leg. When I suggested that she translate some sutras for me, she initially hesitated as she was not sure whether she was qualified for it. When she gave me a sample of the translations, I liked the simplicity and asked her to continue. So her fracture was actually a blessing in disguise as it kept her occupied and I got my work done! Rather than a literal translation, she has got the essence of the sutra in her translation, which I think will appeal to the youngsters.

Kavita has always been interested in philosophy, she studied the Bhagwat Gita and then did her Visharad in Jainology, a five year course from Sanmati Tirth, Pune. After this, she did her MA in Indian Religions with a Major and Minor in Jainism from SOAS, University of London.

Ila Deepak Mehta

‘સંવત્સરી પ્રતિક્રમણરૂપ મહા યોગની સાધના’

ભવ્યાત્માઓના હાથમાં આ પુસ્તકનું દર્શન થતાં અત્યંત આનંદની ઉર્મિ પ્રગટ થશે. વિશેષ તો તારક તીર્થંકર પરમાત્માએ બતાવેલ ‘સંવત્સરી પ્રતિક્રમણ’ની સાધના કેવી રીતે, કેવા ભાવોથી કરવી જોઈએ, તેની સંપૂર્ણ વિધિ અને સમજણથી પરિપૂર્ણ થયેલા એવા આ પુસ્તક માટે કરાયેલો પ્રયત્ન ખુબ ખુબ અનુમોદનીય છે. પ્રતિક્રમણ તે એક મહાન યોગની સાધના છે. અને ‘સંવત્સરી પ્રતિક્રમણ’ દ્વારા વાર્ષિક પાપોનો નાશ કરવા માટે, આમાં બતાવેલ ગણધર ભગવંત રચિત મહાન સૂત્રોને મુખપાઠ કરવા માટે ખુબ જ પ્રયત્ન કરવો જોઈએ. દરેક ભવ્યાત્માઓ આ સાધના તેના અર્થ અને વિધિ અત્યંત આદરપૂર્વક કરી શકે એવી આંતરિક ભાવનાથી ઈલાબેન દીપકભાઈ મહેતાએ જે વિરાટ પ્રયત્ન કર્યો છે તે ઉપરથી વિશ્વના સર્વજીવો પ્રત્યે કેવી ભાવ કરૂણા તેમને પ્રગટી છે તે જાણી શકાય છે.

આ સૂત્રોની અદ્ભૂત રચના અને તેનો ભાવવૈભવ દરેક જીવોને અમૃતક્રિયારૂપ બને અને આત્મહિત સાધી સર્વ જીવો મોક્ષ માર્ગના સાધક બને.

એ જ અભ્યર્થના-
પૂ.હિતધર્માશ્રીજી મ.સા.

ધર્મઆરાધકને માટે માર્ગદર્શક ગ્રંથ

શ્રી ઈલાબહેન મહેતાની આગવી ધર્મભાવના જ આ ગ્રંથસર્જનનું પ્રેરકબળ છે. યુવા પેઢી સંવત્સરી પ્રતિક્રમણ સમજીને સરળતાથી કરી શકે અને એ રીતે ધર્મ-મર્મની ઓળખ પામે એવો આની પાછળનો એમનો શુભ-મંગલ આશય છે. આવતી પેઢી ધર્મવિમુખ નહીં, બલ્કે ધર્મ અભિમુખ બને, એને માટે એમણે સંવત્સરી પ્રતિક્રમણનાં મૂળ સૂત્રોનો ભાવાનુવાદ અહીં પ્રસ્તુત કર્યો છે.

‘પ્રતિક્રમણ’ શબ્દ ‘પ્રતિ’ અને ‘ક્રમણ’ એમ બે શબ્દોનો બનેલો છે. શાસ્ત્રીય દષ્ટિએ એનો શબ્દાર્થ કરીએ તો ‘પ્રતિ’ એટલે ‘પાછું’ અને ‘ક્રમણ’ એટલે ‘ચાલવું’. અર્થાત્ અહીં પાછા ફરવાની વાત છે. ભૂલા પડેલા પ્રવાસીને એનો સાચો રસ્તો બતાવવાની વાત છે. એક અર્થમાં કહીએ તો સંસારના ભ્રમણમાં ભૂલી પડેલી વ્યક્તિને એના સાચા માર્ગની ઓળખ આપવાનો એનો હેતુ છે. એને આશ્રવના માર્ગમાંથી પાછા વાળી સંવર નિર્જરાના માર્ગ પર પહોંચાડવાનો છે. આથી જ કહેવાયું છે,

સ્વસ્થાનાદ્ યત્ પરસ્થાનં, પ્રમાદસ્ય વશાદગતઃ ।

તત્રૈવ ક્રમણં ભૂયઃ પ્રતિક્રમણમુચ્યતે ॥

‘પ્રમાદ વગેરે દોષોને વશ થઈને સ્વસ્થાનમાંથી પરસ્થાનમાં ગયેલા આત્માને પુનઃ પોતાના (મૂળ) સ્વસ્થાનમાં લાવવાની જે ક્રિયા, તેનું નામ પ્રતિક્રમણ.’

આ સ્વસ્થાન અને પરસ્થાન છે શું ? સ્વસ્થાન એટલે જ્ઞાન, દર્શન અને ચારિત્રમાં સ્થિરતા અને એમાં ત્રિવિધ યોગે, ત્રિકરણ ભાવે રમણતા એ જીવનું સ્વસ્થાન છે. પોતાનું નિવાસસ્થાન છે. આ સ્વસ્થાનમાં વસવું એટલે શુભ યોગમાં રહેવું કે સ્વભાવ દશામાં જીવવું.

પરસ્થાન એટલે સ્વસ્થાનમાં જે છે, તેનાથી તદ્દન વિરોધી ભાવોમાં રહેવું તે પરસ્થાન. હિંસા, અસત્ય, ચૌર્ય, પરિગ્રહ, કષાયો કે ઈન્દ્રિયોની વાસનાઓ વગેરેને વશવર્તીને જીવવું તે પરસ્થાન છે. સંક્ષેપમાં કહીએ તો અઢાર પાપસ્થાનકોમાં રચ્યાપચ્યા રહેવું તે જીવનું પરસ્થાન છે.

આમ પ્રતિક્રમણ એટલે પાપમાંથી પાછા હઠવું, વિભાવ દશામાંથી સ્વભાવ દશામાં આવવું. પરધરમાંથી સ્વધરમાં આવવું. અપ્રશસ્ત યોગમાંથી પ્રશસ્ત યોગમાં આવવું. સ્થિર થવું તેમ જ કરેલાં પાપનો સાચા દિલથી પશ્ચાત્તાપ કરીને ક્ષમાભાવ જગાડવો અને જાળવવો.

પ્રતિક્રમણ એ ચિત્ત અને આત્માની શુદ્ધિ માટે છે. જેમ દેહને માટે પૌષ્ટિક ભોજનની આવશ્યકતા છે, એટલી જ આત્મિક ગુણોને પુષ્ટ કરવા માટે પ્રતિક્રમણની આવશ્યકતા છે. એ પ્રતિક્રમણ દ્વારા રાગદ્વેષાદિ કષાયોની મંદતા, વાસનાવૃત્તિમાં ક્ષીણતા અને એ રીતે ચિત્તની નિર્મળતા સાંપડે છે. આનું કારણ એ છે કે એના સૂત્રોમાં દેવ-ગુરૂની સ્તુતિ, વંદના, ધ્યાન, શ્રુતજ્ઞાન વગેરેની ઉપાસના, ક્ષમાપના આદિની ઉત્તમ અને મંગલદાયી વ્યવસ્થા છે. એ રીતે ચિત્તની વિશુદ્ધિ માટે, જૂનાં કર્મોને ખપાવવા માટે અને ચારિત્રગુણની ઉત્તરોત્તર વિશુદ્ધિ માટે પ્રતિક્રમણ જરૂરી છે.

આ પ્રતિક્રમણ સમયે ચિત્તને બહારની સાંસારિક ઉપાધિઓથી અળગું કરીને એને પ્રતિક્રમણના સૂત્રોમાં એકાગ્ર કરવું જોઈએ, કારણકે પ્રતિક્રમણમાં આરાધકે કયા કયા દોષોમાંથી પાછા વળવાનું છે કે કઈ બાબતનું પ્રાયશ્ચિત્ત કરવાનું છે તે જાણવાનું જરૂરી છે. પ્રતિક્રમણમાં એકાગ્ર ચિત્તે થયેલા દોષોને સ્મરીને એમાંથી પાછા વળવાનું હોય છે.

સમ્યક્દર્શન પ્રાપ્ત કરવાની યોગ્યતા આપતા ગુણોની ખાણ પ્રતિક્રમણ છે અને જેમ પ્રતિક્રમણથી પોતાના ભીતરના દોષો જોઈ શકાય છે, એ જ રીતે એ દોષદર્શનમાં ભવિષ્યમાં પણ એનાથી દૂર રહેવાનો સંકલ્પ છે. પોતાનાં કર્મો વિશે વિચારીને ભોગવાયેલાં કર્મોમાંથી મુક્ત થઈ નવાં કર્મો નથી જ બાંધવા એવો પ્રબળ સંકલ્પ પ્રતિક્રમણમાં નિહિત છે. આવી ભાવના ધારણ કરીને પ્રતિક્રમણ કરવું જોઈએ.

દૈનિક પ્રતિક્રમણથી ચોવીસ કલાકની ભૂલની ક્ષમા માગીએ છીએ. પાક્ષિક ક્ષમાપનાથી પખવાડિયાની, ચોમાસી પ્રતિક્રમણથી ચાર મહિનાની ભૂલોની ક્ષમા માગીએ છીએ, પરંતુ કોઈનો કોઈ હઠીલો હોય તો એના વેરની ગાંઠ વર્ષે ખૂલે. આને માટે સંવત્સરી પ્રતિક્રમણ છે.

દૈનિક ક્ષમાપનાથી કષાયોની મંદતા થાય છે. પાશ્વિક ક્ષમાપનાથી સંજ્વલના ક્રોધ, માન, માયા, લોભરૂપ કષાયોનો ઉપશમ કે ક્ષયોપશમ થાય છે. ચાતુર્માસિક ક્ષમાપનાથી પ્રત્યાખ્યાની કષાયો અત્યંત ઉપશમ પામે છે અને સાંવત્સરિક ક્ષમાપનાથી અપ્રત્યાખ્યાની ક્રોધ, માન, માયા, લોભરૂપ કષાયોનું જોર ટળે છે અને અનંતાનુબંધી-કષાયોનો ઉદય થતો નથી.

આ રીતે આખા વર્ષ દરમિયાન પરભાવ-દશાના પંથે દૂરસુદૂર પહોંચી ગયેલા આત્માને સ્વભાવદશામાં લાવવાની આ ક્રિયા છે. પ્રતિક્રમણની ક્રિયાથી વ્યક્તિનો આત્મા પાપના બોજથી હળવો બને છે અને તેને પરિણામે એનું મન શાંત-પ્રશાંત બને છે તથા ચિત્ત અંતર્મુખ થાય છે. આવા પ્રતિક્રમણને અંતે આરાધકને સર્વજીવો પ્રત્યે મૈત્રીભાવનો અનુભવ થાય છે.

આવી ઉત્તમ ક્રિયા ક્યારે ઉત્તમ ફળ આપે ? એની યોગ્ય જાણકારીને પરિણામે. એટલે કે ક્રિયાની સાથોસાથ વિધિની શુદ્ધિ અને ક્રિયાના અર્થની સમજ એ બંને ભળે, ત્યારે એનું યોગ્ય ફળ પ્રાપ્ત થાય. એ દષ્ટિએ અહીં ચિત્રો સહિત આ બધી ક્રિયાઓ અર્થસહિત આલેખવામાં આવી છે. એ રીતે શ્રી ઇલાબેન દીપકભાઈ મહેતાનું ગુજરાતી અને અંગ્રેજી ભાષામાં ભાવાર્થ સાથે ‘સંવત્સરી પ્રતિક્રમણ : વિધિસહિત’ ગ્રંથનું પ્રકાશન એ જૈન ધર્મના આરાધકોને માટે મૂલ્યવાન અને માર્ગસૂચક ગ્રંથ બની રહ્યો છે.

એમની ઉત્કૃષ્ટ ધર્મભાવના અને અથાગ પ્રયત્નને માટે એમને ખૂબ ખૂબ ધન્યવાદ.

ડૉ. કુમારપાળ દેસાઈ

ગુહિણી શ્રાવિકાનું જ્ઞાનતપ

કેટલાંક નિમિત્તો વ્યક્તિને કર્મોના વમળોમાં લઈ જતાં હોય છે, તો કેટલાંક શુભ નિમિત્તો વ્યક્તિને કર્મનિર્જરા તરફ ગતિ કરાવી શુભ કર્મોનું પાથેય પણ બંધાવી દેતાં હોય છે.

આ પવિત્ર પુસ્તકની રચના કરવા માટે ઈલાબેનના ખોળામાં એક શુભ નિમિત્ત આવી પડ્યું અને એમનાથી આ જ્ઞાનકર્મનું તપ થઈ ગયું. આ રીતે એમના પુત્રવધૂના પગલાં એમને અને એમના પરિવારને વિશેષ ફળ્યાં. આ સદ્ભાગ્ય તો છે જ, ઉપરાંત પૂર્વના શુભ કાર્યોનો ઉદય પણ ખરો. તો જ આવા ભાવ જાગે, અને નિમિત્તો પ્રાપ્ત થાય.

વર્તમાનનો યુવા વર્ગ ધર્મ અને ક્રિયાથી વિમુખ થતો જાય છે, કારણકે એમની પાસે આ ક્રિયાનું જ્ઞાન નથી. જ્ઞાન વગરની ક્રિયા નિષ્ફળ છે એટલે આ વર્ગને ધર્મ અને ક્રિયાની સાચી અને અર્થ સભર ‘સમજ’ આપવામાં આવે તો અવશ્ય આ વર્ગ દૃઢ શ્રદ્ધાથી ધર્મ અને ક્રિયાને પોતાના જીવનમાં સ્થાન આપે.

આ યુવા વર્ગ અને પ્રત્યેક વર્ગ માટે, ગુજરાતી અને અંગ્રેજીમાં પ્રકાશિત થતું આ પુસ્તક ‘સંવત્સરી પ્રતિક્રમણ વિધિ સહિત’ એ મેજિક ટય જેવું છે. સૂત્રોના અર્થ અને એની સમજનું આકાશ આ પુસ્તક ઉઘાડે છે.

સંવત્સરી પ્રતિક્રમણ એટલે વડીલોના આગ્રહથી અઢી કલાક એક સ્થાને બેસીને માત્ર સૂત્રો સાંભળવા એટલું જ નહિ પણ પ્રત્યેક સૂત્ર અને ક્રિયા - વિધિનો અર્થ અને એ ક્રિયાનું વિવરણ સમજાય તો આ પ્રતિક્રમણ, કર્મ નિર્જરા, પશ્ચાતાપ અને ક્ષમાનો ત્રિવેણી સંગમ છે એની પ્રતીતિ જિજ્ઞાસુને થયા વગર રહેતી નથી. આ સત્યનું દર્શન આ પુસ્તક કરાવે છે.

આ પુસ્તકમાં આ સમજણ છે, સામાયિક, પ્રતિક્રમણનો અર્થ, એ વિધીના ચિત્રો, પ્રતિક્રમણ કરતી વખતે એમાં ઉપયોગમાં લેવાતા સૂત્રો, એ સૂત્રોનો અર્થ, એ પણ પ્રત્યેક પંક્તિ પ્રમાણે, ઉપરાંત એક જ સૂત્ર જો ફરી ફરી આવતું હોય તો ફરી ફરી ક્રમ પ્રમાણે એ સૂત્ર અને એનો અર્થ, જેથી પ્રતિક્રમણ સમયે વારે વારે પાછળના પાને જવું ન પડે, ઉપરાંત સૂત્ર રહસ્ય, સવાલ-જવાબ, એ સૂત્રની

રચનાના રચયિતાની વિગત, આ બધું જ આ પુસ્તકમાં છે જે આ પુસ્તકના રચનાકાર ઇલા બહેનના પુરુષાર્થ અને પરિશીલન તેમજ એમની ધર્મ પ્રત્યેની શ્રદ્ધાની વાચક જિજ્ઞાસુને પ્રતીતિ કરાવે છે.

કોઈ પંડિત કે પૂજ્ય મુનિજને કરવા જેવું, શોધ નિબંધ જેવું આ યશસ્વી કાર્ય કરીને બહેન ઇલાબેને જિન શાસનની અવિસ્મરણીય સેવા કરી છે.

વાચક, જિજ્ઞાસુ અને સાધકને જ્ઞાનના ઊંડાણમાં અને ભાવના ઉર્ધ્વગમન તરફ લઈ જનારા આ ભવ્ય પુસ્તકના નિર્માણ માટે જે જે નિમિત્તો મળ્યા અને બહેનશ્રીને એમના પરિવારે જે સહકાર આપ્યો એ માટે આપણે એ સર્વેને પણ ધન્યવાદ પાઠવી, એ સર્વેનો આભાર માનીએ.

મા શારદા અને શ્રુતદેવતાની જેમના ઉપર કૃપા ઉતરી છે એવા ઇલાબેન પાસેથી વધુ જૈન ધર્મ વિશેના પુસ્તકની આશા રાખીએ તો હવે આપણો એ હક બને છે.

જિન શાસન અને શ્રુતદેવની કૃપા બહેન ઇલાબેન ઉપર વરસતી રહો એવી ભાવના આપણે સૌ ભાવીએ.

વંદન શ્રુતદેવને.

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જ્ઞાનક્રિયાભ્યાં મોક્ષમાર્ગ :

જ્ઞાન ક્રિયા બે અંગ છે, નિશ્ચયને વ્યવહાર;
યથા યોગ્ય આદર કરે, સમ્યગજ્ઞાન વિચાર...

ઘણાં વર્ષો પહેલાની એક વાત છે. એક શ્રેષ્ઠીને ચાર પુત્રવધૂ હતી. ઘરની સર્વ જવાબદારી કોને સોંપવી, તે વિચારે શ્રેષ્ઠીએ ચારેની પરિક્ષા કરવાનું નક્કી કર્યું. પુત્રવધુના નામ ક્રમથી ઉજ્જિતા, ભક્ષિતા, રક્ષિતા અને નાની પુત્રવધુનું નામ વર્ધિતા હતું. ચારેને ઘઉંના થોડા દાણા આપ્યા અને કહ્યું કે જ્યારે માંગુ ત્યારે મને પાછા આપજો. ઉજ્જિતાને થયું સાઠે બુદ્ધિ નાઠી. આપી આપીને ઘઉંના દાણા આપ્યા, તેણે ફેંકી દીધા. ભક્ષિતાને થયું સસરાએ આપ્યા છે, માન રાખવું જોઈએ તેથી તે પ્રસાદની જેમ ખાઈ ગઈ. રક્ષિતાને થયું સસરાએ દાણા આપ્યા છે, નક્કી કાંઈક કારણ હશે, તેથી તિજોરીમાં સોનાની ડબ્બીમાં સાચવી રાખ્યા. વર્ધિતાને પણ એ જ રીતે દાણા આપ્યા, તેણે વિચાર્યું મારા સસરા ઘણા બુદ્ધિશાળી છે તેમણે આ દાણા આપ્યા છે તો નક્કી કાંઈક રહસ્ય હશે, તેથી તે દાણા પિયર મોકલી આપ્યા અને તે દાણાને એક અલગ જમીનના ટુકડામાં વાવવાનું જણાવ્યું અને તેને અવસરે મંગાવીશ એમ કહેવડાવ્યું. ચારેક વર્ષે સસરાએ દાણા માંગ્યા. ઉજ્જિતાએ ‘ફેંકી દીધા’ જણાવ્યું, ભક્ષિતાએ ‘ખાઈ ગઈ’ જણાવ્યું, રક્ષિતાએ દાણા પાછા આપ્યા અને જ્યારે વર્ધિતાએ બે હાથ જોડી સસરાને વિનંતી કરી કે આપે આપેલ દાણા લાવવા માટે મારા પિયર ગાડાઓ મોકલવા પડશે.

આ કાળમાં પણ આવી જ વાત બની.....અહીંયા પરીક્ષાની વાત નથી પણ સસરા પૂજ્ય ચિમનભાઈ ખીમચંદ મહેતાએ એક દિવસ અચાનક સર્વે પુત્રવધુઓને સારા કાર્યમાં વાપરવા ₹ એક લાખ આપ્યા. પુત્રવધુ ઈલાને, વાપરવા આપેલા ₹ એક લાખને કેમ વાપરવા ? તે પ્રશ્ન હતો અને તે જ વખતે ઘરમાં પર્યુષણ પર્વના કારણે પ્રતિક્રમણની વાતો થઈ. તેમાં ઈલાબહેનને પુત્રએ પ્રશ્ન કર્યો ‘સમજ્યા વિના ક્રિયા શું કર્યા કરીએ ?’ અંગ્રેજી માધ્યમથી ભણેલા બાળકોને કેમ કરીને સમજાવવા ? તેના જવાબમાં ગુજરાતી-હિન્દી, અંગ્રેજી અર્થ

સાથે, આ વિધિ સહિત પંચ પ્રતિક્રમણસૂત્રના પુસ્તકનું સંકલન થયું. સ્વનો સ્વાધ્યાય અને પરને જ્ઞાનની પ્રાપ્તિ તેથી સ્વ-પર ‘જ્ઞાનસ્ય ફલં વિરતી’.

વર્તમાન પેઢીના યુવાનોને પકખી-ચોમાસી-સંવચ્છરી પ્રતિક્રમણ સમજણ સાથે કરવામાં ખાસ ઉપયોગી...આ યાંત્રિકયુગના ભયાનક નાસ્તિકવાદી સંસારમાં, આપણો સમય અને આપણું જ્ઞાન કોઈકને ધર્મમાં જોડનાર થાય, તે તો મહાપુણ્યોદય કહેવાય...ચાલો વાંચીએ...સમજીએ...અને ભેગા મળીને પ્રતિક્રમણ કરીએ.

કીર્તિભાઈ

પંડિતજી

બોરીવલી, મુંબઈ

+૯૧૯૮૨૦૩૨૧૦૩૦

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Preface

A most common and profound word in Jainism is '**Pratikraman**'.

Literally it means 'To turn back.'

The word Pratikraman can be broken down into '**Prati**' and '**Akraman**'. Akraman meaning attack. Attack denotes action/pursuit, which In relation to the soul and the external world is made in two ways.

1. attack of mind towards exterior objects and
2. attack of exterior emotions towards the soul.

Man falsely believe that true happiness lies in the material world. Instead of achieving everlasting happiness to the soul, this wrong pursuit of imaginary happiness in the outside world has led to a huge burden of karmas piling up over the soul. It becomes virtually impossible to get rid of the karmas.

Just As the birds return back to their nests in the evening, a child playing whole day sleeps soundly in the loving lap of his mother, similarly when the soul freed of karmas, returns back to it's original self.

Pratikramana is quite opposite to **akramana**. Meaning of **akramana** is **gamana** [going out] from the soul into the material world and meaning of **pratikramana** is **punaragamana** [returning back] of a man from the external world into the soul.

Rai Pratikraman - The morning Pratikraman for the atonement of minor violations of vows incurred during the night.

Devasiya Pratikraman - the evening Pratikraman for the minor violation of vows of the day.

Pakkhi Pratikraman - Pratikraman for every fortnight (Pakkhi),

Chaumasi Pratikraman - Pratikraman for every four months (Chaumäsi),

Samvatsari Pratikraman - yearly (Samvatsari) Pratikraman if not possible to perform the daily Pratikramans.

The Samvatsari Pratikraman is performed on the last day of Paryushan and is followed by forgiveness, i.e. asking forgiveness for our wrongdoings to all living beings and forgiving others for their faults.

'Essential rites'

Avasyaka kriya means the rites that should be done essentially. As breathing is necessary for the body, **pratikramana** is necessary for the soul.

Each Āvashyak ritual includes many original Sutras written in Ardha-Māgadhi and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankaras and many verses of repentance, confession, and requests for forgiveness.

This necessary rite is divided into six parts:

1. samayika,
2. chaturvisati-stava [chauvisa-ttho],
3. vandana [vandan],
4. pratikramana [padikkamana],
5. kayotsarga [kaussagga] and
6. pratyakhyana [pacchakkhana].

1-Samayika- To remain in the state of equanimity without attachment and hatred, and to treat all living beings equal to one's self is called Sāmāyika. Equanimity is the act of remaining calm and tranquil. It implies neutrality of mind and temper. It is essential for the practice of non-violence and removal of Mithyātva and Kashāyas, which ultimately removes all Karma. This ritual is performed to develop equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion.

During Sāmāyika, a devotee renounces worldly activities, fully controls his or her mind, speech and bodily activities, and lives the life of an ascetic. It is important to remain calm, meditate,

read scriptures, or perform pratikramana ritual and request for forgiveness for one's sins.

One should reflect on the following attributes of the soul:

Equanimity towards all beings, Self-control with pure aspirations, abandonment of all thoughts tainted by desire and aversion.

During Sāmāyika, if one thinks about material happiness, family, friends, and relationships, all of which are not true reflections of the soul, one should meditate on the Sutra called:

2-Chaturvisati stava - This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarāgatva).

Types of Devotional Prayer

The devotional prayer is also of two types; external (dravya) and internal (bhāva). To express one's devotion by worshipping Tirthankars' murtis with purifying substances like rice and flowers constitutes external praise (dravya stuti), while to devotionally praise their inherent qualities is internal praise (bhāva stuti).

During Pratikraman, this is accomplished through the recitation of the following Sutras

Namutthunam Sutra praises the qualities and virtues of the Tirthankar.

Logassa Sutra worships all 24 Tirthankars by name.

Jaya Viyarāya Sutra is a devotional prayer to Tirthankar.

Pukkharā-vara-di Sutra salutes the teachings (Āgam scriptures) of the Tirthankaras.

Siddhānam buddhānam sutra bows to all Siddhas along with

Lord Mahāvīr and the pilgrimage (Tirtha) places where the Tirthankaras have attained nirvana.

These prayers inspire an individual to practice these ideals in his/her own life.

3-Vandana - Vandana means paying respect to all ascetics including Āchāryas, Upādhyāyas, and all Sādhus and Sādhvis.

There are three types of Vandana defined in Jain literature.

1. If we meet an ascetic on the road or any other places, we can just bow our head by saying 'Matthaena Vandāmi' or 'Vandāmi Namamsāmi', which means I bow to you.

2. If we visit ascetics in their Upāshray (temporary residence of monks and nuns), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.

3. Pratikraman ritual should be done in the presence of an ascetic. During the Pratikraman ritual, one recites Suguru Vandana sutra, which is a complete Vandana of an ascetic.

4-Pratikramana- "Prati" means "back" and "kraman" means "to go". It means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one's own faults of mind, body, and speech in one's daily activities, and forgiving faults of others and extending friendship to all.

Therefore, Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as the forgiveness of others' faults. This process of self-discipline provides protection from present sinful acts, and prevents future sinful acts through renunciation.

5-kayotsarga- Meditation in a Yoga Posture

Kāyā means body and Utsarga means moving away or rising above. Hence, Kayotsarga means rising above bodily activities to

focus on the inner self, thus developing non-attachment towards our body while in meditation (Käyotsarga). To perform Käyotsarga in its true form, it is necessary to give up all passions.

Attachment to one's body must be renounced in order to perform virtuous meditation (Dharma Dhyāna) and pure meditation (Shukla Dhyāna). During Pratikraman ritual, this is accomplished by meditation upon Namaskār Sutra or Loggassa Sutra for certain duration after repentance and confession of sins.

6-Pratyakhyana - Taking religious vows (self-control, renunciation of sinful activities, or doing pious activities) is called pratyākhyāna. This declaration is of two types - external (Dravya) and internal (Bhāva).

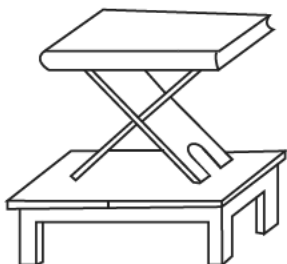
Renunciation of external things like food, shelter and other possessions is Dravya pratyākhyāna.

Renunciation of internal impure states of the soul such as ignorance, anger, greed, ego, deceit, non-restraint, attachment and aversion are known as Bhāva or true Pratyākhyāna.

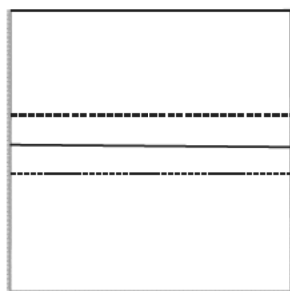
One cannot attain true Bhāva Pratyākhyāna without performing complete Dravya Pratyākhyāna. For instance, one can begin by renouncing delicious food and other luxuries and live a simple life. The true performance of Bhāva pratyākhyāna (true renunciation) leads to stoppage of new karma (Samvara), which gives rise to ultimate equanimity (Sambhāva), and the attainment of liberation.

Hence the religious vows foster spiritual advancement through self-control.

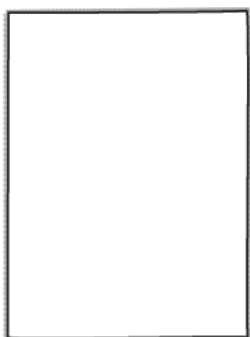
Essential Items For Pratikraman



Sthapanacharyaji



Open Muhapatti



Katasanu



Charavalo

Essential Items For Pratikraman

Sthapanacharyaji

Sāmāyika and Pratikraman rituals are to be performed in the presence of an ascetic. However, in his/her absence, one symbolizes the presence of the ascetic by keeping a religious scripture in front on a table or stand (Sthapanacharyaji) and placing a prayer beads (Navakārvāli) over the scripture. Some sects perform the Pratikraman ritual facing the Northeast direction as this symbolizes the presence of the living Tirthankar Simandhar-swami of Mahavideha land (Kshetra).

Muhapatti

The Muhapatti (handkerchief) is used to cover the mouth or keep it in front of mouth so that to minimize violence towards invisible bacteria and insects in the air.

The four corners of the Muhapatti represent right faith, right knowledge, right conduct, and self-control. It is folded in such a way that eight layers of material are used to protect invisible bacteria.

Katasanu

Jain literature indicates that one should sit on a woolen cloth and keep a woolen broom (Charavalo) during the ritual for the protection of crawling bugs and insects.

Charavalo

It is a woolen broom (Charavalo) used during the ritual for the protection of crawling bugs and insects during rainy season and other time.

Posture of Khamāsamana



Starting Posture



Ending Posture

Posture of Khamāsamana - The Ascetics who have left all their worldly possessions are our religious guides and we bow to them.

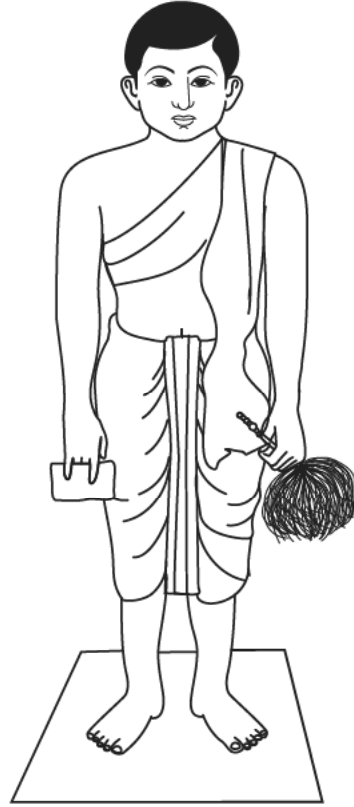
Recite '**icchāmi khamāsamano**' to '**nisihiyāe**' in standing pose.

Reciting '**matthaena vandāmi**', give khamāsamana -
(Five body parts = 2 hands, 2 knees and head together).

How to do Käussagga ?



Seating Posture In 'Annathha Sutra'
after 'Appanam Vosirami'



Standing Posture In 'Annathha Sutra'
after 'Appanam Vosirami'

Käyotsarga or Jina Mudrä - Käussagga -

After saying '**appānam vosirāmi**', making the sight unwavering on the tip of the nose, keeping the space of four fingers in between the toes and little less (little more than three fingers) in between the heels of the legs, keep the body firm.

Padilehana of the Muhapatti

25 verses for inspection of muhapatti; 25 verses for inspection of body;

Note: Only those with a charavala are permitted to perform the inspection in a squatting position (see picture below). Those without a charavala should carry out the inspection rites while remaining seated.

1.



Inspection

As shown in figure 1:

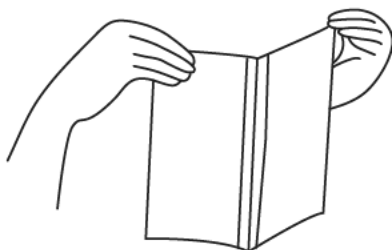
Sit in a squatting position

Ensure both hands remain within the hollow created by folded position of the legs

Open the muhapatti

While visually inspecting, mentally say “**Sutra**”

2.

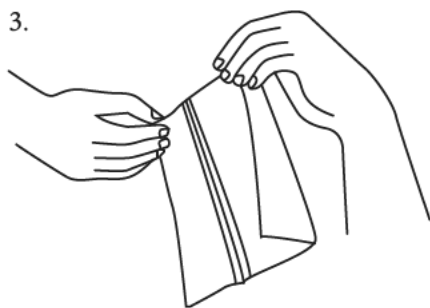


Inspection

As shown in figure 2:

Now turn the muhapatti around and mentally say **Arth Tatva Kari Sadahu**; [(Sutra whose) “Meaning and essence that I accept”]

3.

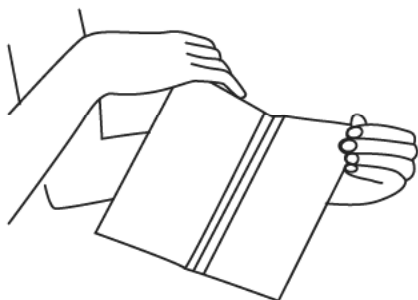


Inspection

As shown in figure 3:

Now hold the muhapatti at the top corners and shake a corner thrice (called *urdhva paffoda*) while saying, **Samyaktva Mohaniya, Mishra Mohaniya, Mithyatva Mohaniya pariharu** ["I discard the three types of deluding and perception obstructing karmas"].

4.

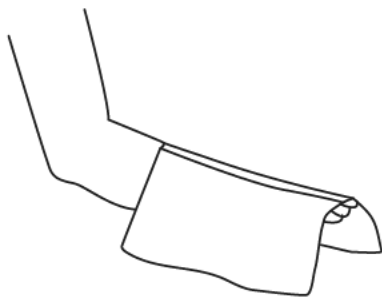


Inspection

As shown in figure 4:

Now shake the other corner thrice while saying, **Kaamraag, Snehraag, Drashtiraag Pariharu** ["I discard the three types of attachments-towards sensual pleasure, affection and towards one's point of view"].

5.



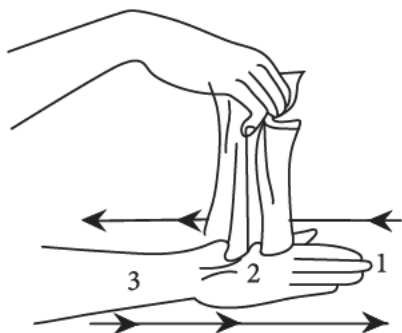
Inspection

As shown in figure 5:

Place the muhapatti on the left forearm and fold it in half by adhering to the center fold line.

(This step marks the beginning of folding of the muhapatti).

6.



Arrange the muhapatti in between the fingers as shown in figure 6. Thereafter, move the muhapatti from the fingers of the left hand towards the forearm and from the forearm towards the fingers - three times each. While doing, recite the following mentally:

Pakkhoda i.e. Fingers to forearm (1):

Sudev, Suguru, Sudharm Aadaru. [I accept right Dev (Lord), right Guru (teacher) and right Dharm (religion)]

Akkhoda i.e. forearm to fingers (1):

Kudev, Kuguru, Kudharm Pariharu. [I discard wrong Dev, wrong Guru and wrong Dharm]

Pakkhoda: Fingers to forearm (2):

Gyan, Darshan, Charitra Aadaru. [I accept right knowledge (Gyan), right faith (Darshan) and right conduct (Charitra)]

Akkhoda: forearm to fingers (2):

Gyan Viradhana, Darshan Viradhana, Charitra Viradhana Pariharu. [I discard any disrespect or insolence towards true knowledge, faith and conduct]

Pakkhoda: Fingers to forearm (3):

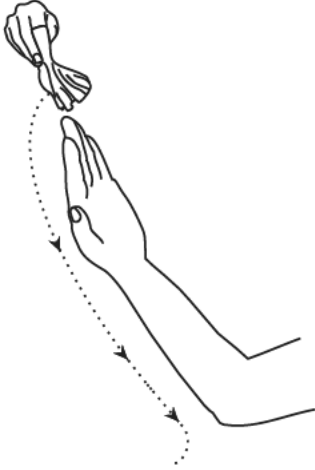
Man-Gupti, Vachan-Gupti, Kaay-Gupti Aadaru. [I accept restraint of mind, speech and bodily activities]

Akkhoda: forearm to fingers (3):

Man-Dand, Vachan-Dand, Kaay-Dand Pariharu. [I discard inappropriate and impure activities of mind, speech and body]

Note: While moving from fingers towards the forearm, move in three steps; while moving from the forearm to the fingers, drag the muhapatti towards finger tips in one swift movement.

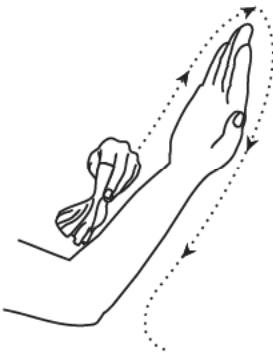
7.



7- Then moving the muhapatti on back side of left palm, say '**häsya, rati, arati, pariharu**'; (Pic. 7).

["I discard laughter and the propensity to like or dislike"].

8.

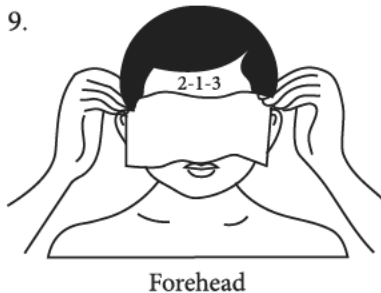


8- Similarly holding the muhapatti in between the fingers of left hand, moving the muhapatti on back side of right palm, say '**bhaya, shok, jugupsä pariharu**'; (Pic. 8).

["I discard fear, sorrow and disgust"].

25 verses for inspection of body

9.

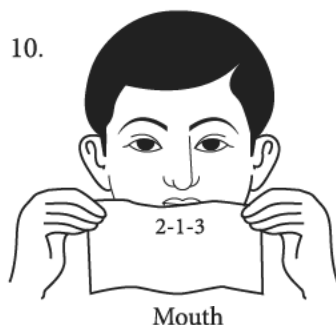


Holding the two ends of the muhapatti as shown in figure 9, place it in the center of the forehead first and then to the right and left ends of the forehead.

Say, **Krishna-Leshya, Neel-Leshya, Kaapot-Leshya Pariharu**. ["I discard the three inauspicious leshyas"]. (This is not to be said by women.)

(Leshyas refer to the colors a soul reflects due to its association with karmic matter. The color is acquired based on the state of mind behind any activity. Black, blue and grey are inauspicious ones while yellow, red and white are the auspicious leshyas).

10.



As shown in figure 10:

Now place the muhapatti in the middle of the lips and then to the right and left of the lips. Say, **Ras-Gaarav, Riddhi-Gaarav, Shaata-Gaarav Pariharu**. ["I discard temptations of taste, fame and comfort"].

11.



As shown in figure 11:

Now place the muhapatti in the middle of the chest and then to the right and left of the chest. Mentally say, **Maya-Shalya, Niyan-Shalya, Mithyatva-Shalya Pariharu**. ["I discard the three internal thorns of: deceit, expecting material rewards for carrying out religious activities and false belief"].

(This is not to be said by women.)

12.



Right Shoulder

As shown in figure 12, place the muhapatti on the right shoulder and mentally say, **Krodha, Maan Pariharu**. ["I discard anger and ego"].

(This is not to be said by women.)

13.



Left Shoulder

As shown in figure 13, place the muhapatti on the left shoulder and mentally say, **Maya, Lobh Pariharu**. ["I discard deceit and greed"].

(This is not to be said by women.)

14.



Right foot

Move either the charavla or muhapatti thrice along the right leg as shown in figure 14

and say, **Pruthvikaay, Apkaay, Teukaay ni Jayana Karu.** ["I care for the living beings that have earth, water or fire as their bodies"].

15.



Left foot

As shown in figure 15, move either the charavla or muhapatti thrice along the left leg and say, **Vaayukaay, Vanaspatikaay, Traskaay ni Raksha Karu.** ["I care for and protect the living beings that have wind or vegetation as their bodies and care for and protect all living beings that are able to move"].

Note:

The head, chest and shoulders of women are always covered by clothing and therefore women need not carry out inspections listed at step #9, 11, 12 and 13.

Detailed meaning of Muhapatti

Inspection and guidance on its procedure

Our traditional view holds that these 50 verses are not to be said aloud; instead they are to be recited silently with an emphasis on contemplating on their meaning. It is remarkable to note how skillfully things worth acquiring (Upadeya) and worth rejecting (Heya) have been distinguished. For example: A religious discourse is considered to be a shrine and sutras being part of such discourse, it is important to first 'have faith in the sutra as well as its meaning by understanding it on the basis of true principles (Tattva)'. This means that one needs to accept both the sutra and its meaning as the reality or the truth and thus have faith in it. And because the deluding karmas (Mohniya) obstruct attainment of such faith, we seek to discard them.

More specifically, it is 'attachment' that is worth discarding. First, it is necessary to shed attachment towards sensual pleasures, then to shed our affections and then finally the attachment to our own opinions and points of view. Since our goal is to reflect on the greatness and walk on the path set forth by right Dev (lord), right Guru (teacher) and right Dharma (religion), it is necessary to get rid of such attachments. Therefore, it is also imperative that we firmly resolve to discard wrong Dev (lord), wrong Guru (teacher) and wrong Dharma (religion). If we are able to do this, we will be able to attain right knowledge, right faith and right conduct. By doing so, we will be able to truly carry out 'Samayik' or truly maintain equanimity. In order to attain such equanimity, we will need to get rid of any insolence towards right knowledge, right faith and right conduct.

In short, restraint of mind, speech and bodily activities is a

worthy pursuit, i.e. Upadeya and conversely, indulgence in inappropriate activities of mind, speech and body is worthy of rejection i.e. Heya. Having thus reflected upon what is Upadeya and Heya, special emphasis is laid on contemplating about things worth rejecting during the inspection of body. The thought process for contemplating about things worth rejecting is as follows:

I seek to discard laughter and the propensity to like or dislike things. Additionally, I also seek to discard fear, sorrow and disgust. All these six emotions are due to Charitra Mohaniya (deluding karma) and worth discarding, because the soul which is subjected to them is hindered in the practice of absolute right conduct.

{The nokasayas or the six emotions are: *Hasya* (laughing, joking or making fun of), *Rati* (prejudicial liking), *A-rati* (prejudicial dislike), *Shok* (sorrow), *Bhay* (fear), and *Jugupsa* (disgust).}

I seek to discard the three inauspicious Leshyas: Because the driving force behind these three inauspicious Leshyas is the impure disposition of the mind (Animosity, Jealousy, Violence, Deceit, lack of Compassion, etc.) and they result in a downward spiritual spiral and hinder one's spiritual progress. I therefore seek to shed the black, blue and grey Leshyas.

I seek to discard temptations of taste, fame and comfort: Giving in to such temptations also results in obstructing one's spiritual growth and causes a downward spiritual spiral. I therefore seek to get rid of them. Alongside, I seek to discard the three internal thorns of: deceit, expecting material rewards for carrying out religious activities and false belief as they negate the invaluable fruits of living a religious life. After the above considerations, in conclusion, I also seek to get rid of anger, ego, deceit and greed as they are ultimately varying forms of

attachment and abhorrence.

The state of equanimity or Samayik is achievable only if we cultivate the virtue of amity towards all life forms. In order to enable such pursuit, I seek to protect life forms in all 6 varieties: earth, water, fire, wind, plants and moveable life. If I am able to do the above, then I shall have successfully embodied the message of the muhapatti, symbolic of Jain monasticism.

25 verses to be recited and reflected upon during inspection of muhapatti:

The one paying obeisance to Guru should first perform one khamasaman (with appropriate procedure of kneeling down, head touching the ground and cleaning the space ahead and behind with charavalo), seek Guru's permission and then proceed to inspect the muhapatti while in a squatting position with both feet flat on ground. Both hands should remain within the hollow created by the folded position of the legs. Then proceed to recite the 25 verses i.e. 1 visual inspection + 6 urdhva paffoda (shaking the corners of the muhapatti- also called purim) + 9 akkhoda (movement from forearm to the fingers) + 9 pakkhoda (movement from fingers to forearm.) totaling to 25.

- Visual inspection (drishti padilehan):

- Refer figure - 1

Unfold the layers of the muhapatti and hold the expanse in a slant. Visually inspect the side facing the eyes. Should any insect be found, carefully keep it aside in an appropriate place. Thereafter, recite the sayings and reflect on the meaning. At this time, one side of the muhapatti facing the eyes is minutely inspected.

Thereafter the upper portion of the muhapatti, held by two

hands is placed on the left hand (using the right hand) in such a way that the other, previously uninspected side now faces the eye. This is done by switching the hands holding the two corners; i.e. the corner previously held by the left hand is now held by the right and converse. i.e. flip the muhapatti to reveal the other side. Visually inspect this side as done previously. Thus visually inspecting the two sides of the muhapatti is known as '**Drishti Padilehan**' or visual inspection. During this time, mentally recite "I accept the meaning and essence based on true principles".

Refer figure - 2.

I accept both the sutra as well as its meaning as true principles and have faith in the same. At this time, inspection of muhapatti's second side is carried out. i.e. minute inspection of the other side of the muhapatti is performed at this time.

Procedure to carry out inspection through 6 urdhva paffoda also known as purim: Refer figure - 3.

Post visual inspection of its second side, the muhapatti's expanse is held in an upward slant. The top left corner of such a muhapatti is shaken thrice perception deluding karmas".

Refer figure - 4.

Thereafter, (as described during visual inspection), flip to the other side of the muhapatti, visually inspect it and then shake the top right corner thrice- this is called the second 3 urdhva paffoda (purim). Recite in mind "I discard the three attachments of sensual pleasures, affection and attachment towards one's point of view".

All three types of attachments are worth shaking off and therefore the symbolic gesture of shaking the muhapatti to get rid of these attachments is carried out.

Thus these are called the first three and the second three,

totaling to six **Urdhva Paffodas** (or purim/ prasfotak).

Thereafter the center portion of the muhapatti is placed on the left wrist and folded in half holding the center line. The process of folding back the muhapatti begins from here. Refer figure number 5.

Procedure to carry out inspection through 9 akkhoda and 9 pakkhoda:

9 akkhoda:

Fold the muhapatti in half as described above. Then create another layer by pulling the folded corner inwards using the right hand. Thus, the newly folded layer will be in front of the eyes. Immediately thereafter, make 3 pleats and gather them together by inserting the 3 pleats in the space between the 4 fingers of the right hand. Now move such pleated muhapatti on the left hand, starting from the finger tips moving towards the forearm and ensuring that the muhapaati does not touch the palm of the left hand. Perform such movement thrice. Then carry out pakkhoda. Repeat the entire process thrice. This is known as **9 Akkhoda** or 9 akhotak or 9 asfotak.

(Because these are worth acquiring and not worth rejecting, there is no shaking of muhapatti here).

9 Pakkhoda or pramarjana:

As described above, move towards the forearm and carry out three akkhoda; thereafter move towards the finger tips such that the muhapatti touches the forearm/palm thrice moving towards the finger tips. This will complete the first set of 3 pramarjana or cleaning. Repeat these steps again (after moving towards the wrist, performing 3 Akkhoda) while moving down for the second time from the forearm towards the fingers and complete the

second set of 3 pramarjana. Thereafter do it for the third time (after performing upward movement along with 3 akkhoda), resulting in the completion of the third set of 3 pramarjana. This is called (3*3) 9 pramarjana or **9 Pakkhoda** or 9 prasfotak.

(The 6 prasfotak described above are different as they are the 6 urdhva paffoda or purim. The 9 pakkhoda described in Prasiddhi are these 9 pramarjanas).

These 9 akkhoda and 9 pakkhoda are carried out in an alternate fashion, three in a row. Here is how: First carry out 3 pakkhoda while moving towards the forearm, then carry out 3 akkhoda while moving down towards the fingers. Thereafter repeat 3 pakkhoda, again 3 akkhoda; again 3 pakkhoda and then 3 akkhoda. They thus make up 9 pakkhoda and 9 akkhoda alternating each other.

I accept right Dev(Lord), right Guru (teacher) and right Dharm (religion)

It is our earnest desire to ensure that we develop faith in right Dev (Lord), right Guru (teacher) and right Dharm (religion) and let such faith enter us. Therefore, the act of bringing in the muhapatti towards us is carried out (movement from the finger tips towards the forearm). While moving upwards towards the forearm, at the first stop say 'Right Dev', at the second stop say 'Right Guru' and on the third say 'Right Dharm' bringing the muhapatti to the wrist. Then move further along to the elbow and during that time "I accept". The muhapatti should not touch the hand. Refer figure number 6.

Now in a continuous sweeping motion, move the muhapatti in the opposite direction from the wrist towards the fingers as though trying to remove something. Recite in mind 'I discard

wrong Dev, wrong Guru and wrong Dharm'.

(Because this is a type of pramarjana, the act has been made similar to that of performing pramarjana). Refer figure number 6.

Now take the muhapatti inwards in three steps from the finger tips towards the forearm, keeping it slightly above the hand and recite, "I accept right knowledge (Gyan), right faith (Darshan) and right conduct (Charitra)"

(Because we want these 3 things to be embedded in us)

Now in a continuous sweeping motion, move the muhapatti in the opposite direction from the wrist towards the fingers as though trying to remove something. Recite in mind, "I discard any disrespect or insolence towards true knowledge, faith and conduct". Refer figure number 6.

(We want to get rid of these three things and therefore the act of sweeping them away)

I accept restraint of mind, speech and bodily activities

(Because we want these 3 things to be embedded in us)

Now in a continuous sweeping motion, move the muhapatti in the opposite direction from the wrist towards the fingers as though trying to remove something. Recite in mind, "I discard inappropriate and impure activities of mind, speech and body". Refer figure number 6.

(We want to get rid of these three things and therefore the act of sweeping them away)

25 verses to be recited and reflected upon during inspection of body:

(Because the goal here is to carry out internal cleansing, the external act of pramarjan is carried out here)

Now using the pleated muhapatti held in the gaps between the fingers, move it on both sides of the left hand and below the hand and mentally recite, “I discard laughter and the propensity to like or dislike”. Refer figure number 7.

Similarly hold the pleated muhapatti in between gaps of the fingers in the left hand and move it on both sides of the right hand and below the hand and mentally recite, “I discard fear, sorrow and disgust”. Refer figure number 8.

Thereafter, keep the muhapatti folded in half, but remove the pleats and hold the muhapatti in the gaps between fingers of both hands such that the bottom portion of the muhapatti is without any folds.

Hold the muhapatti in a way that enables proper cleaning. Then place it in the center of the forehead, then to the right and left of the forehead respectively and recite, “I discard the three inauspicious leshyas”. Refer figure number 9. (This is not to be said by women).

Similarly place the muhapatti in the middle of the lips and then to the right and left of the lips respectively and say, “I discard temptations of taste, fame and comfort”. Refer figure number 10.

Similarly place the muhapatti in the middle of the chest and then to the right and left of the chest respectively and say, “I discard the three internal thorns of: deceit, expecting material rewards for carrying out religious activities and false belief”. Refer figure number 11. (This is not to be said by women).

Keeping muhapatti in both the hands, move it starting from the right shoulder to the upper back and recite, “I discard anger and ego”. Refer figure number 12. (This is not to be said by women).

Similarly keeping muhapatti in both the hands, move it

starting from the left shoulder and recite, “I discard deceit and greed”. Refer figure number 13. (This is not to be said by women).

(As described above there are thus 4 pramarjanas of the back; however it is popularly referred to as 2 of the shoulder and 2 of the back = 4 inspections)

Thereafter inspect and clean the middle and left, right sides of the left leg (i.e. 3 places) using the charavala (or ogho) respectively and say, “I care for life in the form of earth, water and fire”. (Respected Sadhu/Sadhviji bhagwant will say “Protect” instead of “Care for”). Refer figure number 14.

Then inspect and clean the middle and left, right sides of the right leg (i.e. 3 places) using the charavala (or ogho) respectively and say, “I protect life in the form of wind, plant and all moveable life forms”. Refer figure number 15.

(It is worthwhile to make an effort to learn proper inspection of the body and muhapatti from an experienced and learned person).

Making an effort to perform the inspection of muhapatti (25) and body (25), bearing in mind the 25 essentials of Dwadashavartta Vandan and adhering to the above described features of the inspection process, doing nothing more and nothing less, and doing so with complete thoughtfulness of mind, speech and body will enable greater shedding of karmas. Conversely, even a Sadhu Maharaj (Jain monk) performing such inspection without application of proper procedure, doing more or less and without thoughtfulness, will be considered guilty of insolence.

Understanding the 15 points of body inspection for women:

Because a woman's head, chest and shoulders are always covered by clothing, those 10 inspections are not meant for women (3 of the head, 3 of the chest and 4 of the shoulders &

back). Therefore, they only have the $3+3=6$ inspections of hands, 3 of the lips and $3+3=6$ inspections of legs i.e. a total of 15 points of inspection.

Female monks (Sadhviji bhagwant) do not cover their heads when doing pratikraman and therefore have the 3 additional inspections of the head, bringing their total to $15+3=18$ inspections.

One has to be mindful enough to ensure that the inspection of the muhapatti and body is carried out carefully and minutely while only allowing the muhapatti to touch the body.

How to perform "Suguru Vandana"?

1.



Beginning: Suguru Vandana

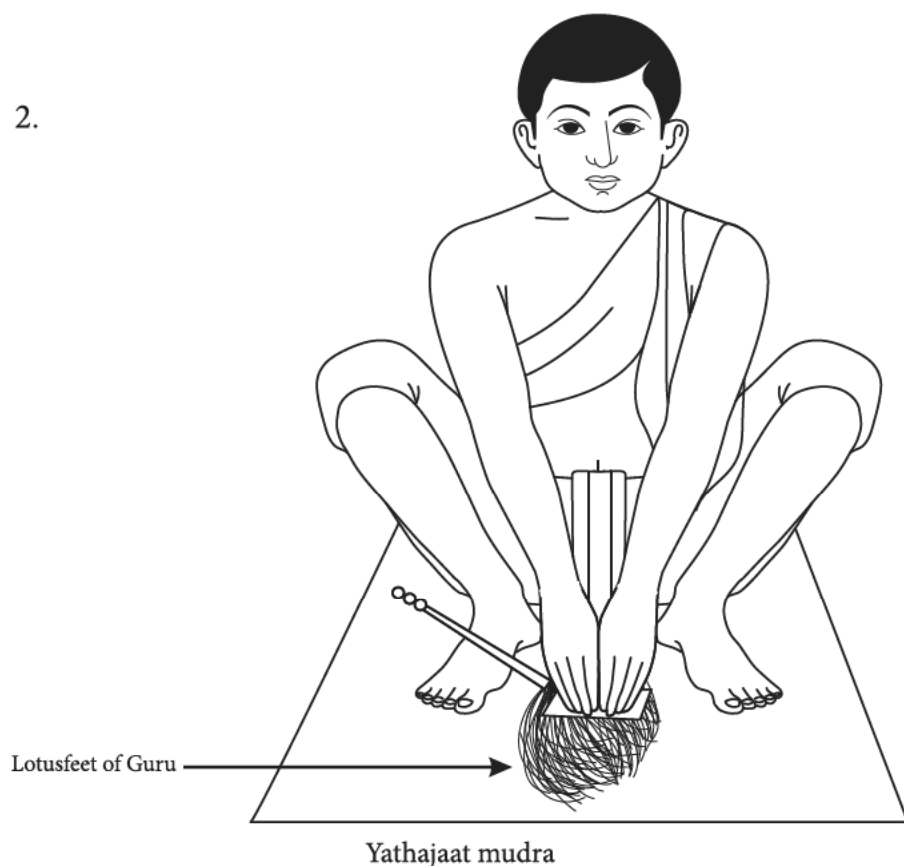
Avanat mudra = Initial bowing of the head

While reciting the first line (I wish, oh Kshama Shraman i.e. Jain monk, to pay obeisance to the best of my ability, giving up all other activities) stand and bow down the head half way i.e. 'ardh shirshnaman.'

Note: In a pratikraman, when instructed to perform any act in a standing position it is necessary to do so. However it is unfortunate that in current times, of the thousands who do pratikraman, 80-90% people do not bring along charavala with them and therefore perform all acts while remaining seated. (A charavala is a type of broom made up of woolen threads used to make one's sitting space free of subtle living beings. When one stands, it is necessary to use the charavala before sitting down again to ensure the space is made free of any living beings.)

6 avarta while performing Suguru vandana:

2.



(Avarta is touching the consecration of Guru's feet and then touching one's own forehead, symbolic of touching the Guru's feet)

Refer to the picture above to observe how and where to place the muhapatti, both hands and charavala while performing Vandana.

The following series of pictures represent where to place the two hands while saying 'a' and where to place them when saying 'ho'; how should the body limbs be positioned when reciting the other syllables and how should one bow down while in the Yathajat posture.

6 avartt while performing Suguru vandana:

3.



4.



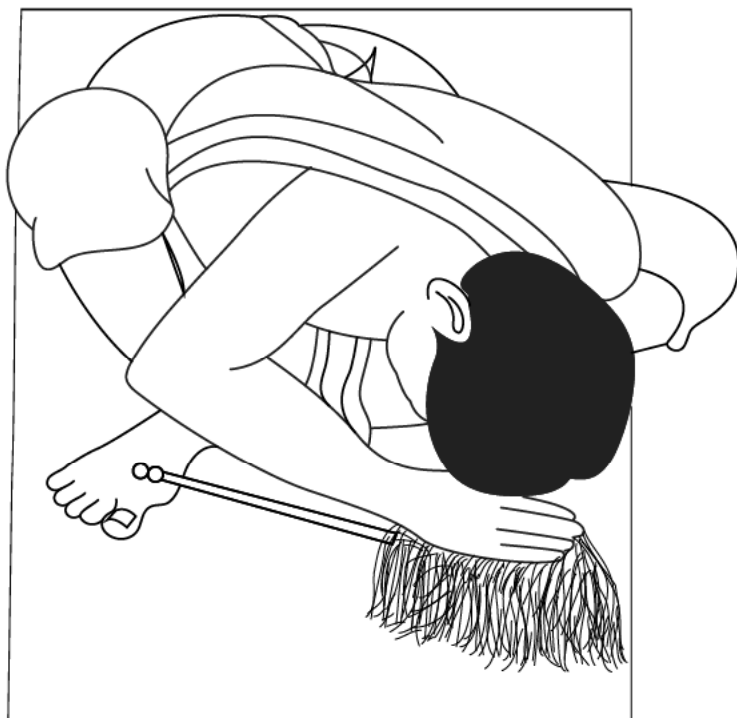
5.



Yathajaat mudra

Suguru Vandan

6.



Complete Surrendering posture

Shironaman mudra = posture to be maintained when bowing down

When saying '**Samfasam**' ("By touching with my body") bow down in the shironaman posture (as shown in picture 6) with head touching the feet of the Guru or the charavala/ muhapatti

When saying '**Khamemi Khamasamano**' ("Oh Kshama Shraman, I beg forgiveness for mistakes committed during the day"), perform Shironaman again.

Suguru Vandan Explanation:

Since this sutra is recited while paying obeisance to the Guru, it is called the “Guru Vandan” sutra (Guru is the preceptor and Vandan is paying obeisance).

There are three types of Guru Vandan:

- Fitta Vandan
- Thobh Vandan
- Dwadashavartt Vandan

(Fitta Vandan is to pay obeisance to the Guru on the way while saying 'matthaen vandami' and bowing down the head with folded hands.

Thobh Vandan is paying obeisance by reciting the khamasaman sutra and performing panchang pranipat twice; Panchang pranipat is paying obeisance while bowing with two hands, two knees and head completely touching the floor.

Dwadashavartt Vandan is to pay obeisance by saying the Guru Vandan sutra twice.)

This Guru Vandan sutra is said while performing this third type of Vandan i.e. Dwadashavartt Vandan.

Avartt is touching the consecration of Guru's feet and then touching one's own forehead. In one Vandan, there are 6 such avarttas. Therefore there will be $6 \times 2 = 12$ avarttas when the Vandan is performed twice, thus called dwadashavartt vandan (dwadash = 2 (dwa) + 10 (dash) = 12).

The following is how experts have explained the meaning and essence of Guru Vandan:

Vandan means the obeisance paid to a religious preceptor worthy of such obeisance and performed in accordance with the

25 essentials and devoid of 32 faults. The 25 essentials have been accounted for as follows:

“2 Avanat, 1 Yathajat posture, Dwadashvartt and Krutikarm, 4 shironaman, 3 gupti, 2 pravesha and 1 nishkraman”.

These are performed in the following manner while reciting the vandan sutra twice:

2 Avanat: While reciting the first line (I wish, oh Kshama Shraman i.e. Jain monk, to pay obeisance to the best of my ability, giving up all other activities) stand and bow down the body half way. This is the first ardh avanat (half avanat). While reciting the vandan sutra twice, two such ardh avanats take place. Refer figure number 1.

1 Yathajat mudra (Yathajat posture): The posture in which a newborn takes birth (foetal position) or the posture in which the initiation process begins i.e. to maintain that type of humble posture (with two hands folded and touching the forehead) when paying obeisance is called Yathajat posture. That is the type of posture in which obeisance is paid in this Guru Vandan.

Additionally, one remains in a standing position with charavala and muhapatti held in the hands, both hands folded and the unclothed upper body (lower body is covered in clothing) is bent with head bowing down. (This is the same position as when saying the first part of the khamasaman sutra).

12 Krutikarm: When performing Dwadashavartt Vandan, there are $6 \times 2 = 12$ avartt done as follows:

3 when saying **A-ho, Ka-yam, Ka-ya** (meaning: by touching your feet with my hands)

3 when saying **Ja tta bhe, ja va ni, jan cha bhe** (meaning: is your journey of self-control going on well? Are your sense organs and mind without any afflictions?)

Thus 6 total during one recitation of the sutra. Because the sutra is recited twice, the avartt will be $6 \times 2 = 12$ in total.

Avartt is touching the consecration of Guru's feet or Guru's feet with one's finger tips and then touching one's own forehead. Refer figures 3, 4, 5

4 shironaman: Bowing down the head at the Guru's feet while saying “**Kayasamfasam**” (meaning: by touching with my body) is 1 shironaman. And bowing down the head while saying “**Khamemi khamasamano! Devasiyam vaikkamam**” (meaning : Oh Kshama Shraman, I beg forgiveness for mistakes committed during the day) is second shironaman. Therefore $2 \times 2 =$ total 4 shironaman. Refer figure number 6.

3 gupti: Maintaining restraint of mind, speech and bodily activities is 3 gupti. Here it means ensuring that mind, body and speech are not involved in any thought/activity except in the act of paying obeisance.

2 pravesah: Seeking permission and entering the restricted area around the Guru while paying the first obeisance and reciting “**Anujanah me miuggaham**” (meaning: kindly allow me to enter the avagraha or the restricted area near Guru) is the first pravesah (entry) and re-entering the avagraha after exiting the avagrah is the second pravesah.

1 nishkraman: Exiting the avagrah or the area around the Guru by reciting “**avassiae**” (meaning: I go out of the avagrah) is called nishkraman. Since this word (avassiae) is not repeated while reciting the vandan sutra the second time, there is only 1 nishkraman.

There are 6 instances of requesting Guru's response during Guru Vandan. Those 6 instances are: Icchha nivedan (expressing

desire); anugyapan, avyabadh (seeking permission and checking on well-being), yatra (asking about journey), yapna (enquiring about any afflictions) and apradh-kshamapana (asking for forgiveness for mistakes committed).

Iccha-Nivedan-Sthan

Icchhami khamasamano! Vandium javanijjae niseehiae: Oh Kshama Shraman! I am desirous of paying obeisance to you with a body free of any sins and passions.

Since the above words express the desire to pay obeisance, it is called icchha (desire) nivedan (expressing) sthan (instance).

After the disciple expresses such desire, the Guru may say “Trividhen” if he/she is busy and may say “Chhandenam” if willing to grant permission. Chhandenam means “Do as you wish”.

Anugyapan- Sthan

Anujanah me miuggaham: Please permit me to come closer to you. To enter mit avagrah means to enter the restricted space of a Guru. (Often referred to as one's personal space).

The Guru responds here by saying “Anujanami” meaning “I grant the permission”.

Nisihi: I withdraw myself from all sinful, inauspicious and impure activities.

If one seeks to pay obeisance whole heartedly, then it is necessary that the mind is completely engrossed in the act of paying obeisance. This is however possible only when the mind relinquishes every other thought and withdraws from every other activity. The word “Nisihi” is used here in this context.

Ahokayam kay-samfasam khamanijjo bhe! Kilamo: Oh

Sadhu Bhagwant, please bear and forgive me for the discomfort caused by my body touching your feet.

After saying “nisihi” the disciple carries out pramarjan (cleaning) of 3 posterior areas, 3 anterior areas and 3 floor areas, totaling to 9 areas and sits in front of the Guru in a squatting position with feet flat on the ground. He then places the Rajoharan/Charavala (a broom with woolen threads used to clean a space of any subtle living beings) near the Guru's feet and consecrates the Guru's feet therein. Thereafter, the disciple places muhapatti on the rajoharan/charavla and says the following syllables separately and distinctly:

'a' - said while touching the rajoharan/charavla

'ho' - said while touching one's forehead

'ka' - said while touching the rajoharan/charavla

'yam' - said while touching one's forehead

'ka' - said while touching the rajoharan/charavla

'ya' - said while touching one's forehead

Refer figures 3, 4, 5

Thereafter the disciple places both hands downwards on the consecration of Guru's feet (on the rajoharan/charavala), bows and says “samfasam”. Here the first namaskar (gesture of respect by bowing) takes place. See figure 6

Then the disciple joins both hands and places them on his forehead and says “Khamnijjo bhe! Kilamo”. The words until here are included in the anugyapan sthan.

Avyabadh- Pruccha- Sthan

Appakilantanam bahusubhena bhe divaso vaikkanto? Oh anguish-free one, has your day passed with little affliction and more comfort?

When an activity is performed whole heartedly and cheerfully, there is not much room for annoyance and therefore hardly any anguish is felt in the performance of such activities. The reason Guru is referred to as the 'anguish-free' one here is to imply that they carry out their daily routine cheerfully. The word 'bahushubh' has been used here to indicate avyabadh condition i.e. a condition wherein the person is disease and pain free, devoid of any afflictions.

So this verse is used to humbly ask the Guru and ascertain that he/she is in comfort and free of any pain.

The Guru responds by saying, "So it is" meaning, I am indeed free of any bodily diseases and free of any anguish or affliction.

Yatra- Pruccha- Sthan

Jatta bhe?- Is your journey of self-control going on well?

The monastic way of life is not really a physical journey, rather a journey of self-control and that indeed is the true journey. Therefore the word journey here means the monastic way of life (that of self-control).

The three syllables of these two words are recited in a unique way, described as follows:

'Ja'- spoken in 'anudatt swar' meaning in a low note. At that time, two hands are placed on the consecration of Guru's feet.

'Tta'- spoken in 'swarit swar' meaning in a medium note. At that time, hands lifted from the consecration of Guru's feet are in

between the rajoharan/charavala and the forehead, near the chest and with palms facing the eyes.

'Bhe'- spoken in 'udatt swar' meaning high note. At that time eyes are kept facing the Guru and both hands are touching the forehead.

There are three types of notes (swar): Anudatt, swarit and udatt. Low notes are anudatt, medium are swarit and high notes are udatt.

In response to these questions, the Guru also asks, "Is your journey towards self-control also going well?"

Thus these two words comprise the Yatra Pruccha Sthan.

Yapna- Pruccha- Sthan

Javani jjan cha bhe?- And oh sadhu bhagwant! Are your 5 senses + mind and passions under control?

When passions and 5 senses are destruction-free, i.e. not capable of causing spiritual fall (destruction), they are called 'Yapniya' or centered. Of the 6 types of external (bahya) austerities, one is 'Sanlinta' in which there is an explicit mention of victory over senses and passions. Therefore this enquiry can be considered related to this austerity. These words are also spoken in a unique way just like the above two words, as follows:

'Ja'- spoken in 'anudatt swar' meaning in a low note. At that time, two hands are placed on the consecration of Guru's feet.

'Va'- spoken in 'swarit swar' meaning in a medium note. At that time, hands lifted from the consecration of Guru's feet are in between the rajoharan/charavala and the forehead, near the chest and with palms facing the eyes.

'Ni'- spoken in 'udatt swar' meaning high note. At that time both hands are touching the forehead.

'Jjan'- spoken in 'anudatt swar' meaning in a low note. At that time, two hands are placed on the consecration of Guru's feet.

'Cha'- spoken in 'swarit swar' meaning in a medium note. At that time, hands lifted from the consecration of Guru's feet are in between the rajoharan/charavala and the forehead, near the chest and with palms facing the eyes.

'Bhe'- spoken in 'udatt swar' meaning high note. At that time both hands are touching the forehead. Refer figures 3, 4, 5.

The Guru responds by saying, “Yes, it is indeed so”.

Fifth instance of Yapna Pruccha ends here.

Apradh- Kshamapan- Sthan

Khamemi Khamasamano! Devasiam vaikkamam: Oh Kshama Shraman, I beg forgiveness for mistakes committed during the day.

Hearing the apology of the disciple, the Guru says, “I also apologize and seek your forgiveness” (for faults such as laziness, etc. committed during the day time).

After performing these rites, the disciple stands up after doing pramarjan of the 3 posterior areas and says, “Avassiae” meaning, I exit the restricted space around you in order to perform the necessary essentials. Here the word 'avassiae' has been used to indicate completion of this act of exiting.

Padikkamami: I am doing Pratikraman (the process of returning back to the soul; a daily essential activity)

Khamasamnanam devasiae aasayanae tittisannayarae: Any of the 33 irreverence that might have been committed during the day towards you Kshama shraman.

Jankinchi... savvadhammaikkamnae: Any of the misdeeds

XXXX

committed through mind, body or speech, due to delusion and due to propensity towards anger, ego, deceit or greed, whether in past, present or future, due to all types of false/deceptive practices and due to violations of all types of religious duties.

Aasayanae: through irreverence or disrespect

Jo me aiaro kao: any violation committed by me

Tassa: of them (the sixth genitive case has been used here)

Khamasamano! Oh Kshama Shraman!

Padikkamami... vosirami: I perform pratikraman and under the witness of Guru, I censure and condemn such (inauspicious) activities. I renounce or withdraw the soul from (engaging in) such (inauspicious) thoughts/activities.

How to perform "Abbhutthio"?

'Abbhutthio' performed with charavalo



Main Posture

Establish right hand on charavala and bow down with forehead



Sitting Posture

Establish right hand on charavala and bow down with forehead

How to perform "Jay Viyarai"?

1.



Posture of 'Jay Viyarai'
From 'Jay Viyarai' to 'Abhavamakhandha'

2.



Posture after 'Abhavamakhandha'
lowering both hands till forehead but not to lower than belly button.

Posture during 'Pratikraman'

1.



Observe the posture while
standing during 'Pratikraman'

2.



Observe the posture while seating
during 'Pratikraman'

Postures during 'Namuththunam'



Posture during 'Vanditu'



Original Posture 'Virasan'



More commony used posture

Vidhisahit Chaityavandan

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

Seeking forgiveness for the violence caused to various living being
(while walking on the way)



Ichchhä-kärena sandisaha bhagavan !
Iriävahiyam padikkamämi ?
Ichchham, ichchhämi padikkamium. (1)
Iriävahiyæ, virähanæ. (2)
Gamanä-gamane. (3)

Päna-kkamane, biya-kkamane, hariya-kkamane,
Osä-uttinga, panaga-daga,
Matti-makkadä-santänä-sankamane. (4)

Je me jivä virähiyä. (5)
Egindiyä, beindiyä, teindiyä, chaurindiyä,
panchindiyä. (6)

Abhihayä, vattiyä, lesiyä, sanghäiyä, sanghattiyä,
Pariyäviyä, kilämiyä, uddaviyä, thänäo thänam,
Sankämiyä, jiviyäo vavaroviyä,
Tassa michchhä mi dukkadam. (7)

Oh! Guru Maharaj, please voluntarily give me permission to apologize and repent (to do Pratikraman) for the sins that I may

have committed while moving around. (Now Guru Maharaj will say, 'Please do so.') I accept your permission. Now, I want to apologize and repent by doing Pratikraman. While walking, I may have trampled upon living beings, seeds, green vegetation, dew, ant colonies, moss, wet soil, and spider webs. I may have hurt one-sensed, two-sensed, three-sensed, four-sensed, or five-sensed living beings by kicking them, covering them with dirt, trampling them, colliding them with each other, or touching them. I may have distressed them, frightened them, displaced them, or killed them. I repent and apologize for all sins that I may have committed.

Special repentance for the for the violence caused to various living being
(while walking on the way)



**Tassa uttari-karanenam,
pâyachchhitta-karanenam,
Visohi-karanenam, visalli-karanenam,
Pävānam kammānam,
Nigghāyanatthāe, thāmi käussaggam. (1)**

I now want to absolve all my sins committed (as mentioned in the Iriyāvahiya Sutra) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing to impress others or for worldly gains) and to completely destroy all my sins, I shall now perform Käyotsarga. (1)



Description of the 16 exceptions permitted during Kayotsarga

**Annattha-usasienam, nisasienam,
Khäsienam, chhienam, jambhäienam,**

**Udduenam, väya-nisaggenam, bhamalie,
pitta-muchchhäe. (1)**

**Suhumehim anga-sanchälehim,
Suhumehim khel-sanchälehim,
suhumehim ditthi-sanchälehim. (2)**

**Evamäiehim ägärehim,
a-bhaggo a-virähio,
Hujja me käussaggo. (3)**

**Jäva arihantänam bhagavantänam,
Namukkärenam na päremi. (4)**

**Täva käyam thänenam monenam jhänenam,
Appänam vosirämi. (5)**

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Observe Kaussagga of one Logassa till 'Chandesu Nimmalayara'
or four Navkar. Then say one more Logassa

Devotional eulogy of 24 Tirthankars with their names



Logassa ujjoa-gare, dhamma- tittha-yare jine.

Arihante kittaissam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supäsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Väsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandämi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandämi Rittha-nemim,

Päsam taha Vaddhamänam cha. (4)

Evam mae abhithuä,

Vihuya-rayä-malä pahina-jara-maranä.

Chau-visam pi jinavarä, Tittha-yarä me pasiyantu. (5)

Kittiya-vandiya-mahiyä, je e logassa uttamä siddhä.

Ärugga-bohi-läbham,

samähi-vara-muttamam-dintu. (6)

Chandesu nimmala-yarä,

äichchesu ahiyam payäsa-yarä.

Sägara-vara-gambhirä, siddhä siddhim mama

disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsujyā, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe,
matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



(Give three Khamasaman)
(Seating with raised left knee)

**Ichchhakaren Sandisah Bhagwan !
Chaityavandan karu ? Ichchham**



**sakala-kusala-valli-puskaravartta-megho,
durita-timira-bhanuh kalpa-vrksopamanah.
bhava-jala-nidhi-potah sarva sampatti-hetuh,
sa bhavaiu satatam vah sreyaase santinathah (1)**

(Say 'Chaityavandan as below)



Chaityavandan of Mahavirswami

**Siddharath sut vandie, Trishala no jayo,
kshatriykundma avataryo, sur narapati gayo. (1)
Mrugapati lanchhan paaule, saat haathni kaay,
Bahoter varshanu aayakhu, Veer jineshwar raay (2)
Khimavijay jinrayno e, Uttam gun avadaat,
Saat bol thi varnavyo, 'Padmavijay' vikhyaat (3)**



Paying obeisance to all Jain idols in all Jain shrines existing in the three worlds

**Jam kinchi nāma-tittham,
sagge pāyāli mānuse loe.
Jāim jina-bimbāim, tāim savvāim vandāmi. (1)**

I bow down to all places of pilgrimage and to all the Murtis of Tirthankar Bhagawān present anywhere in the heavens (dev-lok), in the lower realm of the universe (naarki), and in the human habitate, (Manushya Lok). (1)

Eulogizing the Tirthankars by singing praises of their qualities



**Namutthunam, arihantānam,
bhagavantānam. (1)**

**Äi-garānam, tittha-yarānam,
sayyam-sambuddhānam. (2)**

**Purisuttamānam, purisa-sihānam,
purisa-vara-Pundariānam,
purisa-vara-gandha-hatthinam. (3)**

**Loguttamānam, loga-nāhānam, loga-hiānam,
Loga-paivānam, loga-pajjoa-garānam. (4)**

**Abhaya-dayānam, chakkhu-dayānam,
magga-dayānam,**

Sarana-dayānam, bohi-dayānam. (5)

**Dhamma-dayānam, dhamma-desayānam,
Dhamma-nāyagānam, dhamma-sārahinam,
Dhamma-vara-chāuranta-chakkavattinam. (6)**

**Appadihaya-vara-nāna-dansana-dharānam,
Viyatta-chhaumānam. (7)**

**Jinānam jävayānam, tinnānam tärayānam,
Buddhānam bohayānam, muttānam moagānam. (8)**

Savvannunam, savva-darisinam,

Siva-mayala-marua-mananta-makkhaya-

Mavvābāha-mapunarāvitti

**Siddhigai-nāmadheyam thānam sampattānam,
Namo jinānam, jia-bhayānam. (9)**

Je a aiyä siddhä, je a bhavissanti-nägae käle.

Sampai a vattamänä, savve ti-vihena vandämi. (10)

I bow down to the Arihant Bhagwants (1)

I bow down to those Arihant Bhagwants who founded the religion, established the tirths (temples, idols or pilgrimage places) and are self-realized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best Gandhahathi (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world (4)

One who gives abhaydan (the gift of fearlessness), who gives eyes that are used to get shrutgyan (written knowledge), who gives refuge and equanimity to all (5)

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude (6)

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics (7)

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of sansar, ones who have mastered the tattvas (the truths) and help others learn them and free them of their past karmas (8)

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached Siddhagati from where

there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such Jineshwars (9)

Those who have become Siddha in the past, those who will be siddha in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body (10)

Paying obeisance to all Jain idols in all Jain shrines existing in the three worlds



**Jāvanticheiām,
uddhe a ahe a tiria-loe a.
Savvāim tām vande,
iha santo tattha santāim. (1)**

While here I bow down to all the currently existing Murtis of Jineshvar Bhagawān anywhere in the upper part of the universe, this middle part of the universe or the lower part of the universe. (1)

Paying obeisance to Lord and preceptor (with five organs of the body)



**Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe,
matthaena vandāmi. (1)**

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

Paying obeisance to all Sadhus present in all regions of Bharat,
Airavat and Mahavideh



**Jāvanta kevi sāhu,
bhara hera vaya-mahā-videhe a.**

**Savvesim tesimpanao,
ti-vihena tidanda-virayānam. (1)**

Sādhu Mahārāj and Sādhviji Mahārāj do not commit any sinful activity either in their thoughts, their speech or physically; nor they cause others to do the same; nor they praise others who commit sinful activity. I bow down to all such Sādhu Mahārāj and Sādhviji Mahārāj, present anywhere in Bharat-Kshetra, Airāvat-Kshetra and in Mahā-Videha-Kshetra; by my thoughts, by my speech and by my body. (1)



Paying obeisance to the highly venerable five-fold hierarchy

**Namorhat-siddhā-chāryopādhyāya-
sarva-sādhubhyah. (1)**

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

Praise of Mahavir Swami



**Girua re gun tum tana,
Shri vardhaman jinraya re;
Sunata shravane ami zare,
Mari nirmal thaaye kaaya re (1)**

**Tum gun gan gangajale, hu ziline nirmal thaau re,
Avar ma dhandho aadaru,
nishdin tara gun gaau re (2)
Zilya je gangajale, te chhillar jal navi pase re,**

Je malti phule mohiya, te baaval jai navi bese re (3)
Em ame tum gun gothashu,
range rachya ne vali machya re,
te kem parsur aadaru, je paranari rash rachyare (4)
Tu gati, tu mati, aashare, ru aalamban muj pyaro re,
Vaachak 'yash' kahe mahare,
tu jeer-jeevan aadhare re (5)

With folded both hands on forehead

13 prayers asked of the Lord as a fruit of devotion



Jaya viyaräya! Jaga-guru!,
Hou mamam tuha ppabhävaö bhayavam!.
Bhava-nivveo maggänu säriäitthaphala-siddhi. (1)
Loga-viruddha-chchäö,
guru-jana-puä parattha-karanam cha.
Suha-guru-jogo tavvayana-sevanä äbhavama
khandä. (2)

(lower folded hands little bellow forehead)



Värijjai jai viniyäna-bandhanam viyaräya!
Tuha samaye. Tahavi mama hujja sevä,
bhave bhave tumha chalanänam. (3)
Dukkha-kkhao, kamma-kkhao,
Samähi-maranam cha bohi-läbho a.
Sampajjau maha eam, tuha näha!
Panäma-karanenam. (4)

Sarva-mangala-māngalyam,sarva-kalyāna-kāranam.
Pradhanam sarva dharmanam
Jainam jayati shāsanam. (5)

Oh! Vitarāga (one who is beyond attachment and aversion) Tirthankar, Oh! Spiritual leader of the universe, through your grace and blessings, I wish to attain detachment from worldly life and follow the path of right conduct for the attainment of liberation. (1)

I wish to lead a life of high morals and ethics, to be respectful to and take good care of Guru Mahārāj and elderly people, to be helpful and of service to others, to find a right spiritual leader and adopt his teachings. (2)

Oh! Vitarāga Parmātmā (Tirthankar), I am aware of the fact that your teachings advise against asking anything from you, In spite of this, Oh! Bhagawān, I am bowing down to you and I wish to be of service to you at your feet, for this and all my future lives. (3)

Oh Vitarāga Parmātmā, by virtue of your grace, let my unhappiness be destroyed and my Karmas annihilated. Let me remain equanimous at the time of death and retain the right faith to your teachings. (4)

Jain philosophy and its practice are auspicious and the cause of all spiritual prosperity. It wishes that all living being attain liberation. (5)

(Now in standing posture)

To pay obeisance to the Lord by doing kayotsarg with increasing purity of virtues such as faith



Arihanta-cheiyānam,
karemi käussaggam. (1)
Vandana-vattiäe, puana-vattiäe,

**sakkära-vattiäe, Sammäna-vattiäe,
bohi-läbha-vattiäe, Niruväsagga-vattiäe. (2)
Saddhäe, mehäe, dhiie, dhäranäe, anuppehäe,
vaddhamänie, thämi käussagga. (3)**

Oh! Arihant Bhagawān, I wish to undertake Kāyotsarga to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation.

I undertake this Kāyotsarga with ever increasing levels of conviction, intellect, patience, determination and contemplation.



Description of the 16 exceptions permitted during Kayotsarg

**Annattha-usasienam, nisasienam,
Khäsienam, chhienam,
jambhäienam, Udduenam,
väya-nisaggenam, bhamalie, pitta-muchchhäe. (1)
Suhumehim anga-sanchälehim,
Suhumehim khel-sanchälehim,
suhumehim ditthi-sanchälehim. (2)
Evamäiehim ägärehim, a-bhaggo a-virähio,
Hujja me käussaggo. (3)
Jäva arihantānam bhagavantānam,
Namukkärenam na päremi. (4)
Täva käyam thānenam monenam jhānenam,
Appānam vosirämi. (5)**

I shall now engross myself in meditation in a completely motionless yoga posture (Kāyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing,

sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Kāyotsarga by offering salutation to Arihants.

(Observe kausagga of one Navkar till after Thoy)

Paying obeisance to the highly venerable five-fold hierarchy



Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim,

Padhamam havai mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

(Relieve kaussagga after saying 'Namo Arihantanam')



Paying obeisance to the highly venerable five-fold hierarchy

Namohat-siddhā-chāryopādhyāya-

sarva-sādhubhyah. (1)

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

(Say the 'Thoy' as bellow or any other Thoy.)

Glorification of 5 named Tirthankars, all Tirthankars, Jain Aagams and goddess of Jain scriptures



**Kalyan kandan padhamam jihindam,
Santim tao nimijinam munindam,
pasam payasam sugunikkthanam,
Bhatie vande siri vaddhamanara. (1)**

I bow to the great benefactor of all lives, Shri Rushabhdev, to the heads of all sages Shri Shantinath and Shri Neminath, bow to Shri Parshwnath who brings light of knowledge of all three worlds, I bow to Shri Mahaveerswami who beholds all the virtues unto himself.

(Give one Khamasaman)

Paying obeisance to Lord and preceptor (with five organs of the body)



**Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)**

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

End of Chaitanyavandana

VidhiSahit Guruvandana

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

(Give two khamasaman and then stand in presence of Ascetic with folded hands)



Ichchhakar ! suharai ? (Suhadevasi)
(**'Rai'** till mid morning, Devasi afternoon onwards)
Sukhtap ? Shareer nirabaadh ?
Sukh-sanjam-jatra nirvaho chho ji ?
Swami ! shaata chhe ji ?
Bhaat-panni no laabh deoji.

Bhagwat, may i ask...of your well being during the day (night)? Hope your efforts towards penance have been peaceful. Hope you continue to remain free from all ment ? Are you happily progressing in the path of liberation ? Hoping you are in best of physical health. (Do give us chance to serve you offerings)

(If Guru is seated, Give one khamasaman.)



Ichchhakaren Snadisah Bhagwant
Abhutthio mi abbintar
Raiam (devasiam) Khamehun ?
Ichchham, Khamemi raiam (devasiam)
Jam kinchi apattiam, para-pattiam; bhatte, pāne;
Vinae, veyāvachche; ālāve, samlāve;

**uchchāsane, samāsane; Antara-bhāsāe,
 uvari-bhāsāe; jam kinchi majjha Vinaya-parihinam,
 suhumam vā, bāyaram vā;
 Tubbhe jānaha, aham na jānāmi;
 Tassa michchhā mi dukkadam. (1)**

O Guru Mahārāj! Please voluntarily give me permission to ask for your forgiveness for any wrong doing that I may have done to you during the year. (Guru Mahārāj now will say, "Please do so")

I accept your permission. For 12 months, 24 fortnights, 360 mornings and evenings I beg for your pardon, for all the wrong doing that I may have committed during the year. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.



Paying obeisance to Lord and preceptor (with five organs of the body)

**Ichchhāmi khamā-samano !
 Vandium, jāvanijjāe nisihiāe,
 matthaena vandāmi. (1)₁**

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

End of Guruvandana

Shri Samvatsari Pratikraman ritual

First aavashyak 'Samayik'

(Place right hand facing sthapnacharya - recite 'Navkar and Panchindiya sutra')

To sit for 'samayik' shrvak needs physical cleansing. So clean hands-feet and wear fresh clothes. Clear the place with charvala and spread katasanu. Place a dharmik book which has 'Navkar - Panchindiya sutra' as sthapnacharya. Keep a watch close by to see time. Sit facing east or north-east direction. Place right hand in front of sthapnacharya and recite Navkar-Panchindiya sutra. Pratikraman is an auspicious ritual which is to be performed in presence of Guru in standing posture to show respect. With physical inability one can do it in seating posture too.

Paying obeisance to the highly venerable five-fold hierarchy



Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam.

Namo Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro,

Savva-pāva-ppanāsano;

Mangalānam cha savvesim,

Padhamam havai mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

This sutra explains that the Tirthankars, Liberated souls (Siddhas), Ascetics, and the religion preached by Sadhus are very auspicious and divine, and that we should take refuge in them.



Description of the qualities of the preceptor

Panchindiya-samvarano,

Taha nava-viha-

bambhachera-guttidharo.

Chauviha-kasāya-mukko,

Iah atthārasa-gunehim sanjutto. (1)

Pancha-mahavvaya-jutto,

Pancha-vihāyāra-pālana-samattho.



Pancha-samio tigutto, Chhattisa-guno guru majjha. (2)

A Guru has 36 Qualities: He possesses complete control over the pleasures of touch, taste, smell, sight, and hearing senses (five Indriya). He observes celibacy by following its nine stipulations. These steps provide proper protection to the vow of celibacy, and are known as the nine Brahmacharya Vāda.

He completely avoids four passions: Anger, ego, deception and greed. He completely follows the five great vows: Non-violence, Truthfulness, Non-stealing, Celibacy, and Non-possessiveness.

Observance of the fivefold spiritual code of conduct:

Right Faith or Conviction (Samyak Darshan),

Right Knowledge (Samyak Jnān),

Right Conduct (Samyak Chāritra),

Right Austerities (Samyak Tapa), and Vigour (Virya).

Following Five Samitis:

Irya-samiti- to walk carefully, so as not to harm any living beings.

Bhasha-samiti- to talk carefully, so as not to harm/hurt any living being.

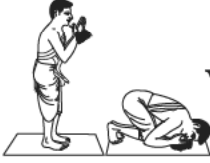
Eshana-samiti- to lie down carefully, so as not to harm any living being.

Aadanbhandamatta-nikshepana-samiti- to place ones belongings carefully, so as not to harm/hurt any living being.
 Paarishthapanikas-samiti- to dispose off ones bodily wastes carefully, so as not to harm any living being.

Three Guptis: Constraint of the Mind (mana), Speech (vachan) and Body (kaya).

Generally, Sāmāyika and Pratikraman rituals are performed in the presence of a Guru or an ascetic. However, in their absence, one places a religious book, which contains Namaskar Mangal Sutra and Panchindiya sutra on top of sthapanaji in the front to symbolize the presence of a Guru. Also one needs to place a prayer beads (Navakār vali) consisting of 108 beads on the top of the religious book which represents the 108 virtues of Pancha Parmesthis.

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe,
matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

This sutra is recited while offering obeisance to the lord jinesvara and ksama - sramana (sadhu).

Seeking forgiveness for the violence caused to various living being
 (while walking on the way)



Ichchhā-kārena
sandisaha bhagavan !
Iriyāvahiyaṃ padikkamāmi ?
Ichchham, ichchhāmi padikkamium. (1)

Iriyävahiyäe, virähanäe. (2)

Gamanä-gamane. (3)

Päna-kkamane, biya-kkamane, hariya-kkamane,

Osä-uttinga, panaga-daga,

Matti-makkadä-santänä-sankamane. (4)

Je me jivä virähiyā. (5)

Egindiyä, beindiyä, teindiyä, chaurindiyä,

panchindiyä. (6)

Abhihayä, vattiyä, lesiyä, sanghäiyä, sanghattiyä,

Pariyäviyä, kilämiyä, uddaviyä, thänäo thänam,

Sankämiyä, jiviyäo vavaroviyä,

Tassa michchhä mi dukkadam. (7)

Oh! Guru Maharaj, please voluntarily give me permission to apologize and repent (to do Pratikraman) for the sins that I may have committed while moving around. (Now Guru Maharaj will say, 'Please do so.') I accept your permission. Now, I want to apologize and repent by doing Pratikraman. While walking, I may have trampled upon living beings, seeds, green vegetation, dew, ant colonies, moss, wet soil, and spider webs. I may have hurt one-sensed, two-sensed, three-sensed, four-sensed, or five-sensed living beings by kicking them, covering them with dirt, trampling them, colliding them with each other, or touching them. I may have distressed them, frightened them, displaced them, or killed them. I repent and apologize for all sins that I may have committed.

This sutra is the Forgiveness Verse of Sāmāyika. It is very important that we ask for forgiveness and repent for the sins committed by us either knowingly or unknowingly before we perform Sāmāyika, Pratikraman, and Chaitya Vandan (praying to the Tirthankars at the temple) rituals. By recitation of this sutra a person enumerates the sins that may have been committed by him/her in ordinary day-to-day life while moving around. He/she repents, apologizes, and asks for forgiveness for those sins.

Special repentance for the for the violence caused to various living being
(while walking on the way)

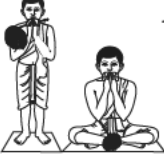


**Tassa uttari-karanenam,
pāyachchhitta-karanenam,
Visohi-karanenam,
visalli-karanenam,
Pāvānam kammānam,
Nigghāyanatthāe, thāmi kāussaggam. (1)**

I now want to absolve all my sins committed (as mentioned in the Iriyāvahiya Sutra) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing to impress others or for worldly gains) and to completely destroy all my sins, I shall now perform Kāyotsarga. (1)

After requesting forgiveness from all living beings of the universe, the next step is to discipline one-self in order to avoid future sins. This is done via Kāyotsarga or kāussagga (meditation for certain duration in a motionless meditative posture). By reciting 'Tassa Uttari Sutra', one declares the intention of meditation in motionless posture. It also helps to reduce our vices (Kashāyas), which in turn reduces our past bad karmas. The five purposes of Kaussaga are: Atonement, Repentance, Purification, Removal of Obstacles and Uprooting Sinful Activities.

Description of the 16 exceptions permitted during Kayotsarg



Annattha-usasienam, nisasienam,

Khäsienam, chhienam,

jambhäienam, Udduenam,

väya-nisaggenam, bhamalie,

pitta-muchchhäe. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantänam bhagavantänam,

Namukkärenam na päremi. (4)

Täva käyam thänenam monenam jhänenam,

Appänam vosirämi. (5)

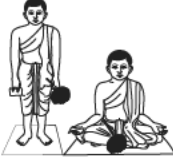
I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

By reciting 'Annattha Sutra', one enumerates the list of minor violations that may happen in his motionless yoga (Kayotsarg) posture. This sutra contains a description of sixteen exemptions (āgāras) that can be taken during the kausagga, otherwise it should be completed as prescribed.

Observe Kausagga of one Logassa till 'Chandesu Nimmalayara' or four Navkar. Then say one more Logassa

Devotional eulogy of 24 Tirthankars with their names



**Logassa ujjoa-gare,
dhamma- tittha-yare jine.
Arihante kittaisam,
chauvisam pi kevali. (1)**

**Usabha-mAjiam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supāsam,
Jinam cha Chanda-ppaham vande. (2)**

**Suvihim cha puppha-dantam,
Siala-Sijjamsa-Vāsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandāmi. (3)**

**Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.
Vandāmi Rittha-nemim,
Pāsam taha Vaddhamānam cha. (4)**

**Evam mae abhithuā,
Vihuya-rayā-malā pahina-jara-maranā.**

Chau-visam pi jinavarä, Tittha-yarä me pasiyanu. (5)

Kittiya-vandiya-mahiyä, je e logassa uttamä siddhä.

Ärugga-bohi-läbham,

samähi-vara-muttamam-dintu. (6)

Chandesu nimmala-yarä,

äichchesu ahiyam payäsa-yarä.

Sägara-vara-gambhirä,

siddhä siddhim mama disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsujyā, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

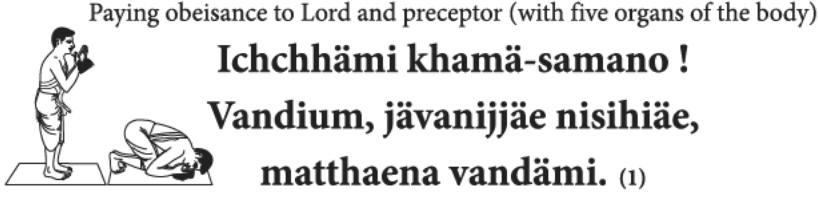
I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

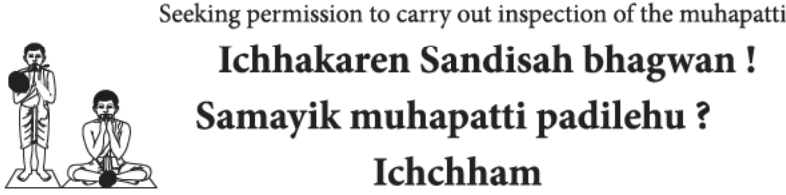
Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

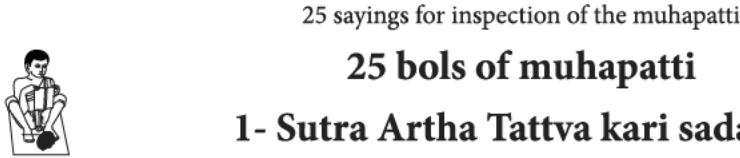
By recitation of the 'Logassa Sutra', one worships and praises the virtues of the twenty-four Tirthankars and offers obeisance to them. In this sutra, the glorification of twenty four Tirthankaras by name and all the Tirthankaras of three phases of time by implication is done and a prayer is made for the attainment of salvation by means of the three gems of right faith, right knowledge and right conduct.



'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Bhagawant, seeking for your permission to inspect muhapatti. Permission granted.



- 1- Sutra Artha Tattva kari sadahu;
- 2- Samyaktva mohaniya, 3- Misra mohaniya,
- 4- Mithyatva mohaniya pariharu;
- 5- Kama raga, 6- Sneha raga,
- 7- Drashti raga pariharu;





- 8- Sudeva, 9- Suguru, 10- Sudharma adaru;
 11- Kudeva, 12- Kuguru,
 13- Kudharma pariharu;
 14- Gyan, 15- Darshan, 16- Charitra adaru;
 17-Gyan-viradhana, 18-Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti,
 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda,
 25- Kaya-danda pariharu;



25 sayings for inspection of the body

25 bols of Body parts.

(left hand) 1- Hasya, 2- Rati,
 3- Arati pariharu;



(right hand) 4- Bhaya, 5- Shok,
 6- Jugupsa pariharu;



(ladies won't say) {(forehead)

7- Krishna-leshya, 8- Nila-leshya,
 9- Kapota-lesya pariharu;}



(mouth) 10- Rasa-garava,

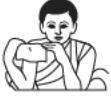
11- Ruddhi-garava,

12- Shata-garava pariharu;

(ladies won't say) {(chest)

13-Maya-shalya, 14- Niyan-shalya,
 15- Mithyatva-salya pariharu;}





(ladies won't say) {(right shoulder)

16-Krodha, 17- Mana pariharu;}



(ladies won't say) {(left shoulder)

18- Maya; 19- Lobha pariharu}



(right foot) 20- Pruthvikaya, 21- Apkaya,

22- Teukaya ni jayana karu;



(left foot) 23- Vayukaya, 24- Vanaspati kaya,

25- Tras kaya ni raksha karu.

'Iriyavahi Padikkamana' comprises of Iriyavahi, Tassauttari, Annattha and Logassa sutras. This comes in the beginning, middle and end of pratikraman ritual. During taking Samayik, relieving samayik, during Chaityavandan, to get rid of bad dreams, bad karma, any killings of life during bodily movements- we observe this ritual. The idea of this ritual is to nullify any fresh sinful activity.

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhämi khamä-samano !

Vandium, jävanijjæ nisihiæ,

matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Approval to do Samayik

Ichhakaren Sandisah bhagwan,

samayik sandisahu ? Ichchhamı

Bhagawant, give permission to take samayik. Permission granted.

To stabilize ourselves in state of equanimity (Samayik) we take permission of Guru.

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

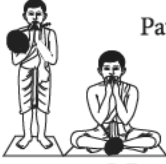
'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Ichhakaren Sandisah bhagwan,
samayik thau ? Ichchham

Bhagawant, as per permission, I remain steady in samayik.

(With folded hands, say one Navkar)



Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

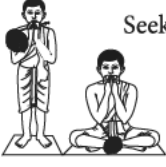
Namo Ayriyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam. Eso pancha-namukkāro,

Savva-pāva-ppanāsano;Mangalānam cha savvesim,

Padhamam havai mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.



Seeking permission to begin the state of equanimity (Samayik)

**Ichhakari Bhagvan Pasay kari
samayik dandak uchcharavoji.**

Bhagwant, grant me the permission to recite 'samayik mahasutra.'

Shravak with charavala will stand,
Rest remain seated, recite 'Karemi Bhante' sutra



Sutra to initiate Samayik

Karemi bhante !

**Sāmāiyam sāvajjam jogam
pachchakkhāmi,**

Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,

Manenam, vāyāe, kāenam,

na karemi, na kāravemi,

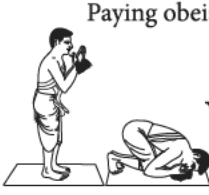
Tassa bhante ! Padikkamāmi,

nindāmi, garihāmi,

Appānam vosirāmi. (1)

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sāmāyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawān, I hate myself for committing sinful activities. I repent and apologize for the same. I condemn and censure myself for such sinful activities. By the virtue of Sāmāyika, I am determined to free myself from worldly bondage. (1)

'Karemi Bhante Sutra' is recited to take the vow of Sāmāyika. Sāmāyika means equanimity. In essence, the person follows the five great vows of conduct for the duration of Sāmāyika. Also one decides not to do or promote any sin by thought, word or deed. During the duration of Sāmāyika (48 min), one should do meditation, Pratikraman, or religious study, and otherwise recite Namaskār Sutra continuously in silence. One should not attend to or think of any worldly matters.



Paying obeisance to Lord and preceptor (with five organs of the body)

Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe,
matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



(asking for permission to sit down)

Ichhakaren Sandisah bhagwan
Besane sandisahu ?
Ichchham

Bhagwant, may i sit down. Permission granted.



Paying obeisance to Lord and preceptor (with five organs of the body)

Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe,
matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Ichhakaren Sandisah bhagwan Besane thau? Ichchham

Bhagawant, as per permission , I am sitting.

Paying obeisance to Lord and preceptor (with five organs of the body)

Ichchhämi khamä-samano !



**Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)**

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

(Permission to do sazzaya)



Ichhakaren Sandisah bhagwan Sazzaya sandisahu ? Ichchham

Bhagawant, give permission to do swadhyay. Permission granted.

To ask for the permission to introspect. Introspection is necessary for Repentance and Confession of Sins of minor violations of Vows

Paying obeisance to Lord and preceptor (with five organs of the body)



**Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)**

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

(Permission granted to do sazzaya)



Ichhakaren Sandisah bhagwan Sazzaya Karu ? Ichchham,

Bhagwant, as per permission, doing swadhyay.

After permission from guru, recite three Navkar

(with folded hands recite 3 Navkar mentally)

Paying obeisance to the highly venerable five-fold hierarchy



Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam.

Namo Uvajjhāyānam.

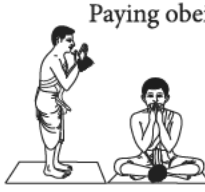
**Namo loe savva-Sāhunam. Eso pancha-namukkāro,
Savva-pāva-ppanāsano; Mangalānam cha savvesim,
Padhamam havai mangalam. (1)**

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

End of ritual of Samayik

Samvatsari Pratikraman Vidhi

(Samayik is the ritual for the salutation to the Lord. To show the respect to the Lord, this ritual should be done in standing posture.)



Paying obeisance to Lord and preceptor (with five organs of the body)

Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

(If used water, inspect muhapatti
 If used food, give 'Suguru Vandana')

To enter in any ritual, inspection of Muhapatti is necessary.

25 sayings for inspection of the muhapatti



25 bols of muhapatti

- 1- Sutra Artha Tattva kari sadahu;**
- 2- Samyaktva mohaniya, 3- Misra mohaniya,**
- 4- Mithyatva mohaniya pariharu;**
- 5- Kama raga, 6- Sneha raga,**
- 7- Drashti raga pariharu;**



- 8- Sudeva, 9- Suguru, 10- Sudharma adaru;**
- 11- Kudeva, 12- Kuguru,**
- 13- Kudharma pariharu;**

**14- Gyan, 15- Darshan, 16- Charitra adaru;
 17-Gyan-viradhana, 18-Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti,
 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda,
 25- Kaya-danda pariharu;**

25 sayings for inspection of the body

25 bols of Body parts.

**(left hand) 1- Hasya, 2- Rati,
 3- Arati pariharu;**



**(right hand) 4- Bhaya, 5- Shok,
 6- Jugupsa pariharu;**



**(ladies won't say) {(forehead)
 7- Krishna-leshya, 8- Nila-leshya,
 9- Kapota-lesya pariharu;}**



**(mouth) 10- Rasa-garava,
 11- Ruddhi-garava,
 12- Shata-garava pariharu;**



**(ladies won't say) {(chest)
 13-Maya-shalya, 14- Niyan-shalya,
 15- Mithyatva-salya pariharu;}**



**(ladies won't say) {(right shoulder)
 16-Krodha, 17- Mana pariharu;}**





(ladies won't say) {(left shoulder)
18- Maya; 19- Lobha pariharu}



(right foot) 20- Pruthvikaya, 21- Apkaya,
22- Teukaya ni jayana karu;



(left foot) 23- Vayukaya, 24- Vanaspati kaya,
25- Tras kaya ni raksha karu.

Suguru Vandan

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2) Nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya samphäsam

khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)



Appa-kilantänam bahu-subhena bhe !

Divaso vaikkanto? (3)

(4-Asking about virtuous activities)



Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)

(6-Asking pardon for)

**Khämemi khamä-samano!****Devasiam vaikkamam, (6) ävassiäe**

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamämi, Khamäsamanänam,**devasiäe äsäyanäe tittisanna yaräe Jam kinchi****michchhäe,****mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,****kohäe, mänäe, mäyäe, Lobhäe,****Savva-käliäe, savva-michchho-vayäräe,****avva-dhammä-ikkamanäe****Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !****Padikkamämi, nindämi, garihämi,****appänam vosirämi. (7)**

Second obeisance

(1-Showing desire to)

**Ichchhämi khamä-samano!****Vandium jävanijjäe, nisihiäe, (1)**

(2-Asking permission for)

Anujänaha me miuggaham, nisihi, (2)

(show gesture of moving forward as if entering the sacred space of the guru)

**Aho-käyam****käya-samphäsam-**



khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)

Appa-kilantänam bahu-subhena bhe!

Divaso vaikkanto? (3)

(4-Asking about virtuous activities)



Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)

(6-Asking pardon for)



Khämemi khamä-samano!

Devasiam vaikkamam, (6)

(Gesture of not to come back in the sacred space of the guru)

padikkamämi, Khamäsamanänam,

devasiäe äsäyanäe tittisanna yaräe Jam kinchi

michchhäe,

mana-dukkadäe, vaya-dukkadäe,

Käya-dukkadäe,

kohäe, mänäe, mäyäe, lobhäe,

Savva-käliäe, savva-michchho-vayäräe,

avva-dhammä-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi,

appänam vosirämi. (7)

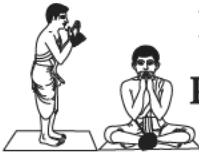
Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.

Vandanā means paying respect to all ascetics such as Āchāryas, Upādhyāyas, and other Sādhus and Sādhvis. We perform Obeisance to Ascetics by reciting 'Suguru Vandana' sutra. We also atone for whatever faults might have been indulged by us knowingly or unknowingly and at the same time, we resolve (atone) that we will keep away from all such sins in future. The complete obeisance to ascetics is done during Pratikraman by reciting 'Suguru Vandana' sutra

Before starting pratikraman, We need to take evening
pachchakhan.



**Icchakari Bhagwan pasay kari
Pacchakhan no aadesh deshoji.**

Bhagwant, grant me permission for doing pachchakkhan.

Evening Pachchakkhäna

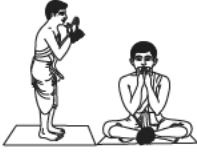
There are four kinds of food

- 1) **Ashan**- solid food to nourish the body
- 2) **Pan**- water and drinks
- 3) **Khadim**- light food and fruits, etc
- 4) **Swadim** - food that adds taste eg. mouthfreshner and medicines

The Exceptions –

- 1) **Anabhog**- because of forgetting the vow
- 2) **Sahasatkar**- by mistake
- 3) **Mahattarakar**- because of some calamity
- 4) **Sarva samadhi pratyakar**- because of some external force or emergency

1. - Pänahära



Pänahära divasa-charimam

pachchakkhäi

(pachchakkhami)

annatthanä-bhogenam,

sahasä-gärenam, mahattarä-gärenam,

savva-samähi-vattiyä-gärenam vosirai (vosirami).

(A Panahar Pacchakhan should be taken by those who have done some tapasya (austerity) like Ayambil, Upvas, Ekasna, Biyasna, etc.) For the rest of the day and the entire night, I shall forsake water (food has already been forsaken in the morning Pacchakhan), except for some contingency like anabhog, sahasatkar, mahattarakar and sarva samadhi pratyakar.



2 - Chauvihära

Divasa-charimam

pachchakkhäi (pachchakkhami)

chauvvihampi ähäram-Asanam,

pänam, khäimam, säimam annatthanä- bhogenam,

Sahasä-gärenam, mahattarä-gärenam,

savva-samähi-vattiyä-gärenam vosirai (vosirami).

(Chauvihar Pacchakhan should be taken by those who have not done any tapasya ie. had normal meals during the day) For the rest of the day and the entire night I forsake all four kinds of consumables ashan, pan, khadim and swadim, except for the following four contingencies anabhog, sahasatkar, mahattarakar and sarva samadhi pratyakar.



3. - Tivihära

Divasa-charimam pachchakkhäi

(pachchakkhami)

tivihampi ähäram-Asanam, khäimam,

säimam annatthanä-bhogenam, sahasä-gärenam,

Mahattarä-gärenam,

savva-samähi-vattiyä-gärenam vosirai

(Tivihar Pacchakhan should be taken by those who would like to consume water during the night) For the rest of the day and the entire night I forsake three kinds of consumables ashan, khadim and swadim, except for the following four contingencies anabhog, sahasatkar, mahattarakar and sarva samadhi pratyakar.



4. - Duvihära

**Divasa-charimam pachchakkhäi
(pachchakhami)**

**duvihampi äharam-Asanam,
khäimam annatthanä-bhogenam,
sahasä-gärenam, Mahattarä-gärenam,
savva-samähi-vattiyä-gärenam
vosirai (vosirami).**

(Duvihar Pacchakhan should be taken by those who would like to consume water and medicines during the night, after taking permission of the Guru) For the rest of the day and the entire night I forsake two kinds of consumables ashan and khadim, except for the following four contingencies anabhog, sahasatkar, mahattarakar and sarva samadhi pratyakar.

After taking vow of 'Samayik', the process of Pratikraman starts.
This best and auspicious so sit with raised left knee.

Paying obeisance to Lord and preceptor (with five organs of the body)



**Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)**

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



**Icchakaren sandisah bhagwan,
chaityavandan karu? Ichchham**

Bhagwant, may I do chaityavandan ? permission granted



**sakala kusala valli
puskaravartta megho,
durita timira bhanuh kalpa vrksopamanah.
bhava jala nidhi potah
sarva sampatti hetuh,
sa bhavaiu satatam vah sreyase santinathah. (1)**

Shree Sakalarhat



Qualities of 24 arihants of this era

**Sakalarhat pratishthan,
madhishthanam shivashriyah;
Bhurbhuvahsvasrayishaan,
maarahantyaam pranidadmahe. (1)**

We would like to do dhyan (meditation) on the qualities of Arihants of this era, who have achieved moksh (liberation) and are the Lords of heaven, human and hellbeings. (1)

**Namakruti dravya-bhavaiei,
punat stri jagajjanam;
Kshetre kale cha sarvasmi
nnarhatah samupasmahe. (2)**

We would like to worship those who bless us in all spheres and at all times by *naam, sthapana, dravya and bhav*. (2)

**Aadimam pruthivinath, maadimam
nishparigraham;
Aadimam tirthnaatham cha,
Rishabh swaaminam stumah.** (3)

We would like to praise Shri Rushabhdev Swami, who was the first king, the first sadhu (monk) and the first Tirthankar of this era. (3)

**Arhantam Ajitam vishwa, kamalakar bhaskaram;
Amlan kevalaadarsh, sankraant jagatam stuvehe.** (4)

We would like to get the blessings of Shri Ajitnath Arihant, who is worldly, like the rays of the sun that makes the lotus lakes bloom and the three worlds are reflected in his reflection of keval gyan (omniscience). (4)

**Vishwa bhavya janaram,
kulyatulya jayanti taha;
Deshana samaye vaachah, shri Sambhava
jagatpatehe.** (5)

We bow down to Shri Sambhavnath Swami, whose final pravachan (last lecture before moksh) is as beneficial to the blessed people of the world as fresh water is beneficial to a garden. (5)

**Anekant matambhodhi,
samullasan chandramaha;**

**Dadhyada mand manandam,
bhagwan Abhinandanah. (6)**

Just like the moon affects the currents of the ocean, Shri Abhinandan Swami bless us with joy and peace. (6)

**Dhyusat kirit shanagro, ttejitam ghri nakhavalihi;
Bhagwan Sumatiswami, tanotva bhimatani vah. (7)**

May all your desires be fulfilled by Shri Sumatinath, whose toenails are shining in the reflection of the crown of the devas. (7)

**Padmaprabh prabhordeha,
bhasah pushnantu vah shriyam;
Anta rangari mathane, kopato padi varunaha. (8)**

May your desire for moksh be granted, just as the intense glow of Shri Padmanabh Swami's body eradicates all internal enemies. (8)

**Shri Suparshwa jinendraya,
Mahendra mahitamghraye;
Namashchaturvarna sangh,
gagana bhoga bhasvate. (9)**

We bow down to Shri Suparshwanath Swami, who is like the glowing sun among the charturvidh sangh (monks, nuns, laymen and laywomen) and whose feet are worshipped by the Indras. (9)

**Chandraprabha prabhoshchandra,
marichi nichayo jjvala;
Murti murta sitdhyan, nirmitev shriyestu vah. (10)**

May you achieve the wealth of knowledge by the sight of the image of Chandraprbha Swami, which is lit by the rays of the moon and helps us achieve shukla dhyan (the highest kind of meditation). (10)

**Karamala kava ddhviswam, kalayan kevalashriya,
Achintya mahatmya nidhihi,
Suvidhi rbodhayestu vah. (11)**

May you achieve samyaktva (equanimity) by the one who has the wealth of keval gyan (omniscience) and thus knows the past, present and future of the whole world, Shri Suvidhinath. (11)

**Satvanam parmanand, kandod bheda navambudaha,
Syadvad amrut nisyandi, shitalah patu vo jinah. (12)**

May you be protected by Sheetalnath Jineshwar, who is like the clouds that delight the animals in the forest and like the spring of life for syadvad (doctrine of relativity). (12)

**Bhava rogartta jantuna maga dankara darshanah,
Nihisreyash shriramanah
Shreyansaha shreyasestu vaha. (13)**

One who is like a healer to the ones that are suffering from diseases and the one who grants the wealth of moksh, Shri Shreyanshnath, May He benefit you. (13)

**Vishwopakar kibhut, tirth krutkarma nirmitihi,
Sura sur naraiha pujyo, Vasupujyaha punatu vaha. (14)**

May you be purified by Shri Vasupujya Swami, who is always willing to help, who is worship-worthy by the Gods and whom humans and hell-beings find worthy of praising. (14)

**Vimalswamino vachaha kata kaksho daso daraha,
Jayanti trijagchcheto, jala nairmalya hetavaha. (15)**

May the teachings of Shri Vimalnath Swami purify the impurities of the three worlds like the fruit of the katak, (which acts like alum that purifies water). (15)

**Swayambhu ramana spardhi, karunaras varina,
Anant jidanantam vaha, prayachchhatu
sukhashriyam. (16)**

May you be granted the wealth of everlasting happiness by Shri Anantnath Swami, who is capable of competing with Swayambhu ocean and is full of compassion. (16)

**Kalpadruma sadharman, mishta praptau
sharirinam,
Chaturdhvaa dharmadeshtaram, Dharmanath
mupasmahe. (17)**

Shri Dharmanath Swami, who spreads the four kinds of faiths, like the kalpadrum fruit, which fulfills the desires of all animals, we worship you. (17)

**Sudha sodarava gjyotsna, nirmali krut
dimmukhaha,**

**Mruglakshma tamaha shantyai,
Shantinath jinostu vaha. (18)**

May Shri Shantinath Jineshwar, whose emblem is the deer, help you to remove your ignorance, like the rising moon illuminates the dark sky. (18)

**Shri Kunthunatho bhagawan,
sanatho tishaya rdhvibhihi,
Surasura nrunathana, meka nathostu vaha shriye. (19)**

May Kunthunath Swami, who is blessed with infinite virtues, who is the unparalleled Lord of the devas, manushya and asur, bless you. (19)

**Aranathastu bhagawan,
schaturthar nabhoravihi,
Chaturthapurushartha shri,
vilasam vitanotu vaha. (20)**

Like the sun in the fourth era, May Shri Aranath Bhagvan help your effort for achieving your fourth goal (moksh). (20)

**Surasura naradhisha, mayur nava varidam,
Karma dhrunmulane hasti mallam Malli
mabhishtumah. (21)**

We pray to Shri Mallinath, who is Lord of dev, manushya and asur and is like the rain cloud that brings joy to the peacock and is like the Airavat elephant, who can uproot the tree of karmas bound in the past. (21)

**Jagan mahamoha nidra,
pratyusha samayopamam,
Munisuvrat nathasya,
deshana vachanam stumaha. (22)**

We praise the teachings of Shri Munisuvrat Swami, who helps people to erase their mohaniya karma (delusionary karmas), just like the dawn dispels the darkness of the night. (22)

**Luthanto namatanam murdhni,
nirmali kara karanam,
Variplava iva namehe,
pantu pada nakhanshavaha. (23)**

May the rays from the nail of Shri Naminath Bhagwan's feet bless you, like water flowing down and cools those that are bowing down to Him. (23)

**Yaduvansha samudhrenduhu, karmakaksha
hutashanaha,
Arishtha Nemirbhagawan, bhuyadhvo
rishtanashanaha. (24)**

May all your troubles be vanquished by Shri Arishtnemi, who is like a moon of the Yaduvansha and like the fire that destroys the forest of karmas bound in the past. (24)¹

**Kamathe dharanendre cha,
swochitam karma kurvati,
Prabhustulya manovruttihi,
Parshwanathaha shriyestu vaha (25)**

One who behaves the same with Kamath, who troubles Him and with Dharnendra, who is his favorite disciple, may Shri Parshwanath Bhagwan grant you knowledge. (25)

**Srimate Virnathaya, sanathaya-dbhutashriya
Mahananda saroraj, maralay arhate namah. (26)**

Like a beautiful swan enhances the beauty of a lake, we bow to you, Arahant Mahavir Swami, who possesses thirty-four virtues. (26)

**Kruta paradhepi jane, krupa manthara tarayoho,
Ishad bashpa rdayorbhadram, shri Vir jina
netrayoho. (27)**

May you be beneficial to others just like Shri Vir Jineshwar, whose eyes look kindly towards and weep for, even those who harm others. (27)

**Jayati vijita nyatejaha,
sura suradhisha sevitaha sriman,
Vimala srasa virahita, sribhuvana chudamani
rbhagawan. (28)**

One who conquers everyone, is served by devtas and danavs, possesses keval gyan (omniscience), is pure, without any sort of fear, like a shining crown among the three worlds, may Vir Swami Bhagwant be victorious. (28)

**Viraha sarva surasurendra mahito,
viram budhaha sanshritaha,
Virena bhihataha swakarma nichayo,**

**viraya nityam namaha,
Vira ttirtha midam pravrutta matulam,
virasya ghoram tapo,
Vire sri dhruti kirti kanti nichayaha,
shri veer bhadram deesh. (29)**

Shri Vir Swami has been worshipped by the Indras of devata and danavs, even pandits (scholars) have taken his refuge and have been able to destroy their karmas, may we always bow down to the Vir. Vir swami has performed difficult austerities and possesses wealth, patience, fame and brightness. Please bless us, oh Vir. (29)

**Avani talagatanam krutrima krutrimanam,
Vara bhavana gatanam, divya vaimanikanam,
Iha manujakrutanam, dev raja-rchitanam,
Jinvar bhavananam, bhavatoham namami. (30)**

One whose destructible as well as indestructible pratimas (images) are made by humans on this earth, and worshipped by the devas in the different levels of heaven like Bhavanpati and Divya viman, I bow down to the images of such Jineshwars. (30)

**Sarvesham vedha samadhya, madimam
parameshthinaam,
Devadhidevam sarvagyam, shri veeram
pranidmahe. (31)**

We meditate on Shri Mahavir Swami , who is the most knowledgeable, best among the parmeshtis (the five venerables), the God among Gods. (31)

**Devonek bhavarjeeto-rjeeta maha papa
 pradipaano,
 Devah sidhdhi vadhu vishal hrudayaa-lankar
 haropamaha.
 Devoshta dash dosha sindhur ghata nirbheda
 panchanano,
 Bhavyanam vidadhatu vaanchhit falam,
 shri vitarago jeenaha. (32)**

One who is like the fire that helps burn off the accumulated karmas of many lifetimes, one who is like the garland that adorns the necks of the deities, one who helps destroy the eighteen faults, is like the lion that can destroy the herd of elephants, oh Jineshwars, please grant us your blessings! (32)

**Khyatoshta pada parvato
 gajapadah sammet shaila bhidhaha,
 Sriman raivatakah prasidhdha mahima
 shatrunjaya mandapaha,
 Vaibhar kanakachalo-rbudgirihi
 srichitrakutadaya,
 Statra shri Rushabhaadaya
 jinavaraha kurvantu vo mangalam. (33)**

May you be blessed by the holy mountains like Ashtapad, Gajapad, Sammetshikhar, Girnar, Shatrunjaya, Mandavgadh, Vaibhavgiri, Suvarnagiri, Abu, Chittod, etc, where Shri Rushabhdev resides. (33)

The Sakalartha sutra was composed on the insistence of the famous King Kumarpal. It is also called 'Chaturvishati Jin Namaskar' as it pays obeisance to the present Tirthankars. It is also called 'Bruhatchaityavandan' as it is recited during the Chaityavandans of the Pakshik (fortnightly), Chaumasik (once every four months) and Samvatsari (annual) Pratikramans. There are thirty-three verses in this sutra and they describe the various qualities and capabilities of the Arhats.

Paying obeisance to all Jain idols in all Jain shrines existing in the three worlds



**Jam kinchi nāma-tittham,
sagge pāyāli mānuse loe.
Jāim jina-bimbāim,
tāim savvāim vandāmi. (1)**

I bow down to all places of pilgrimage and to all the Murtis of Tirthankar Bhagawān present anywhere in the heavens (dev-lok), in the lower realm of the universe (naarki), and in the human habitate, (Manushya Lok). (1)

In this sutra, salutation is offered to all the Jain pilgrimage places and all the Jina Murtis existing in the three worlds.

Eulogizing the Tirthankars by singing praises of their qualities



**Namutthunam, arihantānam,
bhagavantānam. (1)
Äi-garānam, tittha-yarānam,
sayyam-sambuddhānam. (2)
Purisuttamānam, purisa-sihānam,
purisa-vara-Pundariānam,
purisa-vara-gandha-hatthinam. (3)**

Loguttamānam, loga-nāhānam, loga-hiānam,

Loga-paivānam, loga-pajjoa-garānam. (4)

Abhaya-dayānam, chakkhu-dayānam,

magga-dayānam,

Sarana-dayānam, bohi-dayānam. (5)

Dhamma-dayānam, dhamma-desayānam,

Dhamma-nāyagānam, dhamma-sārahinam,

Dhamma-vara-chāuranta-chakkavattinam. (6)

Appadihaya-vara-nāna-dansana-dharānam,

Viyatta-chhaumānam. (7)

Jinānam jāvayānam, tinnānam tārayānam,

Buddhānam bohayānam, muttānam moagānam. (8)

Savvannunam, savva-darisinam,

Siva-mayala-marua-mananta-makkhaya-

Mavvābāha-mapunarāvitti

Siddhigai-nāmadheyam thānam sampattānam,

Namo jinānam, jia-bhayānam. (9)

Je a aiyā siddhā, je a bhavissanti-nāgae kāle.

Sampai a vattamānā, savve ti-vihena vandāmi. (10)

I bow down to the Arihant Bhagwants (1)

I bow down to those Arihant Bhagwants who founded the religion, established the tirths (temples, idols or pilgrimage places) and are self-realized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best Gandhahathi (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world⁽⁴⁾

One who gives abhaydan (the gift of fearlessness), who gives eyes that are used to get shrutgyan (written knowledge), who gives refuge and equanimity to all⁽⁵⁾

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude⁽⁶⁾

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics⁽⁷⁾

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of sansar, ones who have mastered the tattvas (the truths) and help others learn them and free them of their past karmas⁽⁸⁾

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached Siddhagati from where there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such Jineshwars⁽⁹⁾

Those who have become Siddha in the past, those who will be siddha in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body⁽¹⁰⁾

This Sutra enumerates the virtues of a Tirthankar and offers obeisance to all Tirthankaras. The king of heavenly beings (devas) -Shakrendra recites this Sutra at the time of conception and birth of a Tirthankar. He glorifies Lord

Arihanta Bhagavāna through the attribution of their supreme virtues. Hence this Sutra is also known as 'Shakra Stava' Sutra. This sutra describes the various qualities and achievements of the Arihant Bhagwants. The past, present and future Arihants are praised in the last verse. This sutra is recited by the Shakra-Indra during the conception of the soul of the Tirthankar in his mother's womb.

(Shravak with charvala will stand, rest will rest will lower the left knee)

To pay obeisance to the Lord by doing kayotsarg with increasing purity of virtues such as faith

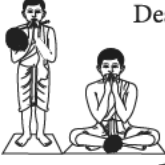


**Arihanta-cheiyānam,
karemi käussaggam. (1)**

**Vandana-vattiäe, puana-vattiäe,
sakkära-vattiäe, Sammāna-vattiäe,
bohi-lābha-vattiäe, Niruvassagga-vattiäe. (2)
Saddhāe, mehāe, dhiie, dhāranāe, anuppehāe,
vaddhamānie, thāmi käussaggam. (3)**

Oh! *Arihant Bhagawān*, I wish to undertake *Kāyotsarga* to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation. I undertake this *Kāyotsarga* with ever increasing levels of conviction, intellect, patience, determination and contemplation.

After requesting forgiveness from all living beings of the universe, the next step is to discipline one-self in order to avoid future sins. This is done via *Kāyotsarga* (meditation in motionless body) and introspective meditation on a Jain prayer. This meditation also helps to get rid of our past bad karmas.



Description of the 16 exceptions permitted during Kayotsarg

Annattha-usasienam,

nisasienam,

Khäsienam, chhienam, jambhäienam,

Udduenam, väya-nisaggenam, bhamalie,

pitta-muchchhäe. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantänam bhagavantänam,

Namukkärenam na päremi. (4)

Täva käyam thänenam monenam jhänenam,

Appänam vosirämi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

After observing kausagga of one Navkar, recite 'Namorhat' and first thoy of 'Snatasya'



Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

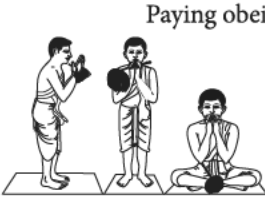
Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai

mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.



Paying obeisance to the highly venerable five-fold hierarchy

Namorhat-siddhā-

chāryopādhyāya-

sarva-sādhubhyah. (1)

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

In this Sutra, obeisance is offered to the Five Supreme Entities. This Sutra was composed by Achārya Shree Siddhasen Diwākar Suri, who is credited with composition of many other valuable Sanskrit works of Jainism. This Sutra in its real essence is a mini Navakār Mantra. It is usually recited prior to reciting any Stuti, Stavan or before performing many important rituals. It is only to be recited by men.

Snatasya Ni Thoy-1

Devotional song to describe the birth and ceremonial anointing of Lord Mahavir



Snatasyaa pratimasya

meru shikhare,

shachyaa vibhoho shaishave;

Rupalokan vismayarhat ras bhrantya

bhramchchakshusha;



Unmrushtam nayan prabha dhavalitam

kshirodakashankaya;

Vaktram yasya punah punah sa jayati shri

Vardhamano jinah. (1)

This stuti describes the Janmabhishek of Mahavir Prabhu . Mahavir Prabhu was given his first bath on Meru mountain. Everyone was surprised by His unique beauty and the Indrayani with restless eyes kept wiping His glowing face, suspecting that it was glowing because it was still wet, May such Vardhamanswami attain victory. (1)

After completion of devotional hymn during kausagga,
relieve with 'Namo Arihantanam'



Devotional eulogy of 24 Tirthankars with their names

Logassa ujjoa-gare,
dhamma- tittha-yare jine.
Arihante kittaissam,
chauvisam pi kevali. (1)
Usabha-mAjiam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supäsam,
Jinam cha Chanda-ppaham vande. (2)
Suvihim cha puppha-dantam,
Siala-Sijjamsa-Väsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandämi. (3)
Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.
Vandämi Rittha-nemim,
Päsam taha Vaddhamänam cha. (4)
Evam mae abhithuä,
Vihuya-rayä-malä pahina-jara-maranä.
Chau-visam pi jinavarä, Tittha-yarä me pasiyantu. (5)
Kittiya-vandiya-mahiyä, je e logassa uttamä siddhä.
Ärugga-bohi-läbham,
samähi-vara-muttamam-dintu. (6)
Chandesu nimmala-yarä, äichchesu ahiyam
payäsa-yarä.
Sägara-vara-gambhirä, siddhä siddhim mama
disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupuja, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

To pay obeisance to the Lord by doing kayotsarg with increasing purity of virtues such as faith



Savvaloe Arihanta-cheiyānam,

karemi käussaggam. (1)

Vandana-vattiäe, puana-vattiäe,

sakkära-vattiäe, Sammāna-vattiäe,

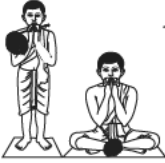
bohi-lābha-vattiāe, Niruvasagga-vattiāe. (2)
Saddhāe, mehāe, dhiie, dhāranāe, anuppehāe,
vaddhamānie, thāmi kāussaggam. (3)

Oh! Arihant Bhagawān, I wish to undertake Kāyotsarga to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation.

I undertake this Kāyotsarga with ever increasing levels of conviction, intellect, patience, determination and contemplation.

After requesting forgiveness from all living beings of the universe, the next step is to discipline one-self in order to avoid future sins. This is done via Kāyotsarga (meditation in motionless body) and introspective meditation on a Jain prayer. This meditation also helps to get rid of our past bad karmas.

Description of the 16 exceptions permitted during Kayotsarg



Annattha-usasienam, nisasienam,
Khāsienam, chhienam,
jambhāienam, Udduenam,
vāya-nisaggenam,
bhamalie, pitta-muchchhāe. (1)
Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me kāussaggo. (3)

Jäva arihantānam bhagavantānam,

Namukkārenam na päremi. (4)

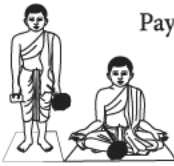
Täva käyam thānenam monenam jhānenam,

Appānam vosirāmi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

(Observe kausagg of one navkar, recite second thoy of 'snatasya'



Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai

mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Snatasya Ni Thoy-2

Janmabhishek by the Indras of all kinds of Gods and Demons



**Hansasaahat padmarenu
kapish-kshirarna
vambo bhrutaihai;**



**Kumbhairpsarasan payodhara bhar
praspardhwibhihi kanchanaihai;
Yesham mandar- ratnashail shikhare
janmabhishekah krutah;
Sarvaihai sarva-surasuraishwar
gana istesham natoham kraman. (2)**

This stuti describes the Janmabhishek by the Indras of all kinds of sur (Gods) and asur (demons). I bow down to the Tirthankaras who have been bathed on Meru mountain by the surs and asurs, who fill water that has been colored with yellow lotuses in golden tubs from the ocean. It looks beautiful like the flight of a graceful swan and rivals the beauty of an Apsara (devine dancers). (2)

Relieve kausagga with 'Namo Arihantanam' after the hymn.

Glorification of darkness dispelling true knowledge captured in Jain Aagams



**Pukkara-vara-divaddhe,
dhāyai-sande a jambu-dive a.
Bhara hera vaya-videhe,
dhammāi-gare namamsāmi. (1)**

Tama-timira-padala-viddham

sanassa sura-gana-narinda-mahiassa.

Simā-dharassa vande, papphodia-moha jālassa. (2)

Jāi-jarā-marana-soga-panāsanassa,

Kallāna-pukkala-visāla-suhā-vahassa.

Ko deva-dānava-narinda-gana-chchiassa,

Dhammassa sāra-muvalabbha kare pamāyam. (3)

Siddhe bho! Payao

namo jina-mae nandi sayā sanjame,

Devam-nāga-suvanna-kinnara-gana-

ssabbhua-bhāvachchie.

Logo jattha paitthio jagaminam

telukka-machchā suram,

Dhammo vaddhau sāsao vijayao

dhammuttaram vaddhau. (4)

I bow down to those peaceful liberators who have established the sacred doctrine in the five Bharata, five Airāvata, and five Mahāvideha continents (Kshetras) located in two and half islands

made up by Jambudvipa, Ghātakikhanda and half of Pushkaradvipa. (1)

I worship the sacred doctrine, which is the destroyer of the darkness of ignorance, which is adorned by celestial beings and kings, which contains the rules of conduct, and which destroys the web of delusion. (2)

The sacred doctrine which ends the sorrows of birth, old age, and death and that which brings everlasting bliss, which is worshiped by gods, demons and kings. How can, one who understand its essence, ever become careless in following it? (3)

Oh wise men! Pay respectful salutations to the scriptures (shruta dharma) of the Tirthankaras, which are proven to be the most superior doctrine, and the most beneficial in the path of right conduct, and are faithfully worshiped by empyrean gods (vaimānik deva), mansion dwelling gods (bhavanapati deva), luminous gods (jyotishka deva) and forest gods (vyantara deva). Let this sacred doctrine, which includes a detailed description of all the six substances, all the three worlds and the living beings in each, be triumphant. May it be victorious and may it promote the dignity of the other tenets like minor and major vows. (4)

This is a hymn in praise of Jain doctrine (Aagams), which drives away the darkness of ignorance (that which closes our mind to right knowledge). The first verse is devoted to the infinite number of Jinas who take birth in 15 continents of the Universe; the rest is in praise of the scriptures. Lord Tirthankaras give discourses after they realize absolute knowledge (keval gyan). The chief disciples, after listening to these discourses, compose the scriptures, which are called Agamas. Each word of a Tirthankara is meaningful and auspicious. They show the path of purification for a soul to attain Moksha.

To pay obeisance to the Lord by doing kayotsarg with increasing purity of virtues such as faith



Suassa Bhagavao, karemi kausaggam (1)

**Vandana-vattiäe, puana-vattiäe,
sakkära-vattiäe, Sammāna-vattiäe,**

bohi-läbha-vattiäe, Niruvassagga-vattiäe. (2)

**Saddhäe, mehäe, dhiie, dhāranäe, anuppehāe,
vaddhamānie, thāmi käussaggam.** (3)

Oh! All Tirthankar Bhagawān, I wish to undertake Kāyotsarga to offer obeisance to Aagams (scriptures), to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation. I undertake this Kāyotsarga with ever increasing levels of conviction, intellect, patience, determination and contemplation.

After requesting forgiveness from all living beings of the universe, the next step is to discipline one-self in order to avoid future sins. This is done via Kāyotsarga (meditation in motionless body) and introspective meditation on a Jain prayer. This meditation also helps to get rid of our past bad karmas.



Description of the 16 exceptions permitted during Kayotsarg

Annattha-usasienam, nisasienam,

Khäsienam, chhienam,

jambhäienam, Udduenam,

väya-nisaggenam, bhamalie, pitta-muchchhäe. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantānam bhagavantānam,

Namukkārenam na päremi. (4)

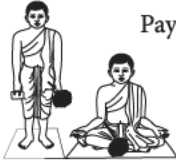
Täva käyam thānenam monenam jhānenam,

Appānam vosirāmi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Observe kausagga of one Navkar, recite third thoy of 'snatasya'



Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

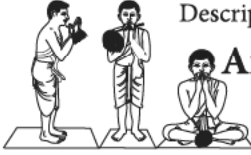
Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

**Mangalānam cha savvesim,
Padhamam havai mangalam. (1)**

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Snatasya Ni Thoy-3



Description of Dvadashangi (Scriptures in 12 parts)

**Arhaddhvakatra-prasutam
ganadhar-rachitam
dhwadashangam vishalam;
Chitram bavhyartha-yuktam munighan-
vrushabhairdharitam buddhimadbhihi;
Mokshagra-dhwarbhutam vrat-charan-falam
ghyeya-bhav-pradipam;
Bhaktya nityam prapadhye shruta maha makhilam
sarva lokaika saaram. (3)**

This stuti describes Dvadashangi (scriptures in twelve parts) concerning Shrut gyan. I respectfully accept the principles that are uttered by the Tirthankaras, composed by the Gandhars (chief disciples), which are brilliant and have many meanings and what

the acharyas have learnt. They are like the gates to Moksh, they give results which one gets on performing austerities and good behaviour, which are worth knowing, which spread knowledge like the lamp spreads light and one that is relevant to all beings of the world. (3)

Relieve kausagga with 'Namo Arihantanam' after the hymn.

Paying obeisance to Lord Mahavir



**Siddhānam buddhānam,
pāra-gayānam parampara-gayānam.
Loagga-muvagayānam,
namo sayā savva-siddhānam. (1)**

Paying obeisance to Vardhman

**Jo devāna vi devo, jam devā panjali namamsanti.
Tam deva-deva-mahiam, sirasā vande mahāvīram. (2)
Ikko vi namukkāro, jinavara-vasahassa
vaddhamānassa.**

Sansāra-sāgarāo, tārei naram va nārim vā. (3)

Paying obeisance to the presiding Lord of Shri Girnarji shrine, Lord Neminath

**Ujjinta-sela-sihare, dikkhā nānam nisihiā jassa.
Tam dhamma-chakkavattim, arittha-nemim
namamsāmi. (4)**

Devotional eulogy of Ashtapad and Nandishwar shrines

**Chattāri attha dasa doya, vandiyā jinavarā
chauvvisam.**

**Paramattha-nitthi-atthä,
siddhā siddhim mama disantu. (5)**

I pay homage to all the Siddhas, the enlightened ones who have crossed the ocean of worldly existence, who have attained salvation by following the fourteen stages (Gunasthan) of spiritual development in an orderly fashion and who have reached the summit of the Universe. (1)

I pay my respect by bowing down my head to Lord Mahāvira, who is the god of gods, to whom gods bow down with folded hands and who is worshipped by Indras. (2)

Even salutation done perfectly to Vardhamān Mahāvira, will carry a man or a woman across the ocean of worldly existence. (3)

I worship Arishtanemi, the all-knowing monarch, who received the initiation, perfect knowledge (kevala-gyāna) and liberation (moksh) on the summit of mount Girnar. (4)

May twenty-four (four, eight, ten and two) respected Tirthankars, who have been liberated and have attained the Siddha state, grant me the boon of salvation. (5)

The sutra describes respect offered to all the Siddhas and twenty four Jinas. In the fifth verse the numbers four, eight, ten and two, adds to number twenty-four. This represents images of Tirthankaras placed by Universal Monarch (chakravarti) Bhārata (son of first Tirthankar-Rishabhdev), in four directions of Mount Ashtāpad.



To seek assistance from the presiding deities and the ones
with true faith in attaining equanimity

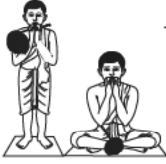
**Vaiyāvachcha-garānam,
santi-garānam,**

Sammadditthi-samāhi-garānam karemi kāussaggam. (1)

I stand in meditation posture (kāyotsarga) for those patron Gods, who render selfless service and bring tranquility to Jain religious order (Jain Shāshana) and bring calmness to people of right faith. (1)

This sutra is for the peace of society and commemoration of patron gods who look after the Jain religion and society at large.

Description of the 16 exceptions permitted during Kayotsarg



Annattha-usasienam, nisasienam,

Khāsienam, chhienam,

jambhäienam, Udduenam,

vāya-nisaggenam,

bhamalie, pitta-muchchhäe. (1)

Suhumehim anga-sanchālehim,

Suhumehim khel-sanchālehim,

suhumehim ditthi-sanchālehim. (2)

Evamāiehim āgārehim, a-bhaggo a-virāhio,

Hujja me kāussaggo. (3)

Jāva arihantānam bhagavantānam,

Namukkārenam na päremi. (4)

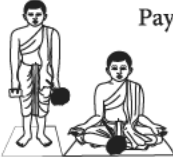
Tāva kāyam thānenam monenam jhānenam,

Appānam vosirāmi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Observe kausagga of one Navkar, recite 'Namorhat' and forth thoy of 'Snatasya'



Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam.

Namo Uvajjhāyānam.

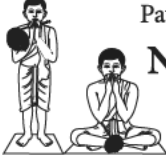
Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai

mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.



Paying obeisance to the highly venerable five-fold hierarchy

Namorhat-siddhā-chāryopādhyāya- sarva-sādhubhyah. (1)

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

Snatasya Ni Thoy-4

Description of Samyakdrishti - concerning Devs and Devis



Nishpank-vyom-neel- dhyutimalasadrasham

baalchandrabhadrashtram;



Mattam ghantarven prasuta-

madjalam puryantam samantat;

Aarudho divyanaagam vicharati

gagane kamadah kaamrupi;

Yakshah sarvanubhutirdishatu mam

sada sarvakaryeshu sidhdim. (4)

This stuti describes Samyakdrishti concerning devs and devis.

Please grant me success in all fields, oh Yaksh, who fulfils all desires, who can take any form and who lives in the skies. The one who sits on an elephant which is blue like a cloudless sky, has dreamy eyes, whose ivory tusk shine like the full moon, with the sound of many bells around its neck and with water spouting from his nose. (4)

Relieve kausagga with 'Namo Arihantanam' after the hymn.

Sit in yogmudra with folded hands

Eulogizing the Tirthankars by singing praises of their qualities



**Namutthunam, arihantānam,
bhagavantānam. (1)**



**Äi-garānam, tittha-yarānam,
sayyam-sambuddhānam. (2)**



**Purisuttamānam, purisa-sihānam,
purisa-vara-Pundariānam,
purisa-vara-gandha-hatthinam. (3)**

**Loguttamānam, loga-nāhānam,
loga-hiānam,**

Loga-paivānam, loga-pajjoa-garānam. (4)

**Abhaya-dayānam, chakkhu-dayānam,
magga-dayānam,**

Sarana-dayānam, bohi-dayānam. (5)

Dhamma-dayānam, dhamma-desayānam,

**Dhamma-nāyagānam,
dhamma-sārahinam,**

Dhamma-vara-chāuranta-chakkavattinam. (6)

Appadihaya-vara-nāna-dansana-dharānam,

Viyatta-chhaumānam. (7)

Jinānam jävayānam,

tinnānam tārayānam,
Buddhānam bohayānam,
muttānam moagānam. (8)
Savvannunam, savva-darisinam,
Siva-mayala-marua-mananta-makkhaya-
Mavvābāha-mapunarāvitti
Siddhigai-nāmadheyam
thānam sampattānam,
Namo jinānam,
jia-bhayānam. (9)
Je a aiyā siddhā,
je a bhavissanti-nāgae kāle.
Sampai a vattamānā,
savve ti-vihena vandāmi. (10)

I bow down to the Arihant Bhagwants (1)

I bow down to those Arihant Bhagwants who founded the religion, established the tirths (temples, idols or pilgrimage places) and are self-realized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best Gandhahathi (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world (4)

One who gives abhaydan (the gift of fearlessness), who gives eyes that are used to get shrutgyan (written knowledge), who gives refuge and equanimity to all (5)

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude (6)

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics (7)

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of sansar, ones who have mastered the tattvas (the truths) and help others learn them and free them of their past karmas (8)

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached Siddhagati from where there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such Jineshwars (9)

Those who have become Siddha in the past, those who will be siddha in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body (10)

This stuti is written by Shri Balchandrasuri, who was a disciple of Hemchandracharya. As Shri Balchandrasuri had a difference of opinion with his guru, his stuti was not accepted by the congregation. But after his death, he became a Vyantar dev and started troubling the people. To circumvent this problem, the congregation accepted his stuti and now it is recited in all the three big Pratikramans Pakshik, Chaumasi and Samvatsari. This stuti is written in Sanskrit in a very ornamental and descriptive style. it contains praises of the Jina, the Jinagams (scriptures) and the Shasandevs, the devs who serve the Tirthankars and protect the congregations.

With each khamasaman, bow down to **Bhagwan** etc.

Paying heartfelt obeisance to the most superior and highly venerable fivefold
hierarchy



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)
Bhagwanaham



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (2)
Aacharyam



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (3)
Upadhyayaham



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (4)
Sarv-sahunam

Extremely beneficial: seeking redemption in very few words of our bottomless sins



Icchā-kārena
sandisaha bhagavan!
devasia

padikkamane thāum?
(after Guru says “padikkameha”) Iccham

Bhagwant, give me permission to return back from all wrongdoings

Establish right fist on either charavala or katasana.



To seek forgiveness for sins committed

**Savvassa vi devasia,
 Duchchintia, dubbhāsia,
 duchchitthia,
 Michchhā mi dukkadam. (1)**

Oh! Forgiving Gurudev, may I have your kind permission to repent all my sins, which I may have committed during the (After Guru says, “Yes, you may”). I accept your permission..

I ask for forgiveness for all my bad thoughts, bad speech, and bad actions of the

First aavashyak samayik

Sutra to initiate Samayik



**Karemi bhante !
 Sāmāiyam sāvajjam jogam
 pachchakkhāmi,**

**Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
 Manenam, vāyāe, kāenam, na karemi, na kāravemi,
 Tassa bhante ! Padikkamāmi,**

**nindāmi, garihāmi,
Appānam vosirāmi. (1)**

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sāmāyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawān, I hate myself for committing sinful activities. I repent and apologize for the same. I condemn and censure myself for such sinful activities. By the virtue of Sāmāyika, I am determined to free myself from worldly bondage. (1)

Seeking forgiveness for the violations attached to the conduct of the 12 vows of
Shravak



**Ichchhāmi thāmi kāussaggam,
Jo me devasio aiyāro kao, kāio,
Vāio, mānasio, ussutto, ummaggo,**



**Akappo, akaranijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo,
asāvaga-pāuggo,**

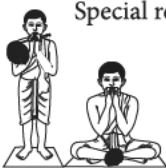
**Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinhām guttinam, chaunham kasāyānam,
Panchanha-manu vvayānam,
tinham guna-vvayānam,
Chaunham sikkhā-vayānam,
Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa michchhā mi dukkadam. (1)**

I wish to stand in a meditation posture for whatever faults I may have committed during the day through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman.

In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-vratas).

In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

Asking for forgiveness for any violations committed against the 12 vows of a householder. This is the desire to confess the violations committed, knowingly or unknowingly, against the 12 fold vows of a layman, by recitation of a short prayer of confession. The twelve vows of a layperson are: 1. Five minor vows (Anu Vratas): These are partial non-violence, truthfulness, non-stealing, chastity and non-attachment. 2. Three spiritual vows of merit (Guna Vratas): These are vow of limiting area of activity (dig parimān vrata), vow of simplicity (bhogopabhoga parimān) and vow of avoidance of purposeless sin (anarthadanda viraman). and 3. Four spiritual vows of discipline (Shikshā Vratas): These include the practice of equanimity (sāmāyika), the vow of additional confinement of every day activity (desāvākāshika Vrata), the vow of living an ascetic life for a limited duration (posadhovavāsa) and the vow of charity (dāna Vrata).



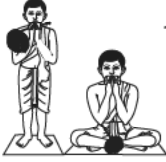
Special repentance for the violence caused to various living beings while walking on the way

**Tassa uttari-karanenam,
pāyachchhitta-karanenam,**

**Visohi-karanenam, visalli-karanenam,
Pävānam kammānam,
Nigghāyanatthāe, thāmi käussaggam. (1)**

I now want to absolve all my sins committed (as mentioned in the Iriyāvahiya Sutra) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing to impress others or for worldly gains) and to completely destroy all my sins, I shall now perform Käyotsarga. (1)

Description of the 16 exceptions permitted during Kayotsarg



**Annattha-usasienam, nisasienam,
Khäsienam, chhienam,
jambhäienam, Udduenam,
väya-nisaggenam, bhamalie,
pitta-muchchhäe. (1)**

**Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)**

**Evamāiehim ägārehim, a-bhaggo a-virāhio,
Hujja me käussaggo. (3)**

**Jäva arihantānam bhagavantānam,
Namukkārenam na päremi. (4)**

**Täva käyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Observe kausagga of 'Atichaar ni gaatha' or eight navkar. Then recite one Logassa.

Atichar ni Gatha

Description and confession of five ethical codes of conduct: right knowledge, right faith, right conduct, right penance and spiritual strength



**Nānammi dansanammi a,
charanammi tavammi
taha ya virayammi,**

Ayaranam āyaro, ih eso panchahā bhanio. (1)

Achar means behaviour. According to Jain Shastras there are five types of proper behaviour gyānachar (the practice of attaining proper knowledge), darshanāchar (practice of attaining proper faith), chāritrachār (practice of performing proper conduct), tapāchar (practice of performing proper austerities), and viryāchār (practice of developing courage and conviction). (1)

**Kāle vinaye bahumāne, uvahāne tahā aninhavane,
Vanjan attha tadubhae, aththaviho nānamāyaro. (2)**

There are eight types of Gyānachār 1) Kāl - to study or recite sutras at the proper time. 2) Vinay - to respect knowledge (books, etc.) as well as the learned. 3) Bahumān to show the highest regard for and felicitate knowledge as well as the learned. 4) Updhyāna to do specific austerities like the updhyān tap to learn sutras and gain knowledge. 5) Aninhvatā to give credit to or recognize the teacher. 6) Vyanjan to pronounce or recite the sutras correctly. 7) Arth to understand the meaning of the sutras correctly. 8) Tadubhay - to understand and pronounce the sutras correctly. (2)

**Nissankia, nikkankhia, nivvitigichchhā
amudhadiththi a,
Uvavuha thirikarane,
vachchhalla pabhāvane attha. (3)**

There are eight types of Darshanachār 1) Nishankita not doubt the teachings of the Jina. 2) Nishkankshita not to seek refuge in faiths other than Jain. 3) Nirvichikitsā - not to feel repulsed/disgusted by the soiled clothes and bodies of the monks and nuns. 4) Amudhdishtitā show loyalty, not to doubt ones faith when one sees the worldly prosperity of those practicing other faiths. 5) Upabruhunā not to praise and practice other faiths. 6) Sthirikaran - not to guide those who do not have faith in Jain religion. 7) Vātsalya to show compassion and help fellow Jains. 8) Prabhāvanā - to behave in a good fashion so that others are also impressed by Jain faith. (3)

**Panihān jog jutto,
panchahin samiihim tihim guttihim,
Es charittāyaro, aththaviho hoi nāyavvo. (4)**

There are eight types of Charitrachār, The five types of Samiti (carefulness) : 1) Iryā samiti to walk carefully, so as not to harm any living beings. 2) Bhāsha samiti to talk carefully, so as not to harm/hurt any living being. 3) Eshnā samiti to lie down carefully, so as not to harm any living being. 4) Adan bhandmatt nikkhevena samiti to place ones belongings carefully, so as not to harm/hurt any living being. 5) Parishthāpanik samiti to dispose off ones bodily wastes carefully, so as not to harm any living being. The three types of Gupti (guards): 6) Man gupti being alert of your thoughts. 7) Vachan gupti being alert when speaking. 8) Kāyā gupti being alert with the body. (4)

**Bārasa vihammi vi tave, sabbhintar bāhire
kusaldiththe,
Agilai anājivi, nāyavvo so tavāyaro. (5)**

There are twelve types of Tapāchar. The six types of bāhya tap (external austerities) and The six types of antarang tap (internal austerities). These twelve types of tapāchar are recommended by the Tirthankar bhagwants. They should be done without regrets or without a motive of getting results. (5)

**Anasana muno ariyā,
vittisankhevanam rasachchāo,
Kāya kilesa sanlinayā ya, bazzo tavo hoi. (6)**

1) Anshan-fasting, doing upvās, ekāsanā, etc. 2) Unodari - reducing intake of food, eating less than necessary/usual. 3) Vrutti sankshēp - reducing the number of items that one eats. 4) Ras parityāg - eating tasteless food, forsaking vighai (milk, curds, ghee, oil, etc). 5) Kāyaklesh regulating movements of the body. 6) Sanlinatā regulating the thoughts. (6)₁

**Pāyachchittam vinayo,
veyāvachcham taheva sazzāo,
Zānan ussaggo vi ya, abbhintara-o tavo hoi. (7)**

The six types of Antarang tap (internal austerities) :

1) Prāyashchit - to repent and ask forgiveness from a guru for committing objectionable activities of mind, speech or body eg. pratikraman. 2) Vinay to show reverence towards dev, guru, sangh (congregation), etc. 3) Vaiyāvrutya - to revere and serve monks and nuns. 4) Swādhyay to read, understand, think, question, etc, religious sutras. 5) Dhyān to practice beneficial dhyān like dharma dhyān and shukla dhyān and forsake harmful dhyān like ārta dhyān and raudra dhyān. 6) Kāyotsarg to abandon the body by sitting or standing in one position with arms on the sides, to purge the body of karmas. (7)

**Aniguhia bal viriyo,
parakkamai jo jahutta māutto,
Junjai a jahā thāmam, nāyavvo viriāyāro. (8)**

There are three types of Viryāchar : To act according to the shāstras (religious books) concerning gyān, darshan, chāritra and tap without concealing your real strength or virility. (8)

This is a very important sutra which explains the five types of right conduct which can keep one away from doing harmful activity. It shows the path to Samyakcharitra (perfect behaviour) by elucidating i) right knowledge ii) right faith iii) right conduct iv) right austerities and v) right strength.

Second essential Logassa

After 'Atichaar Sutra ' relieve kausagga with 'Namo Arihantanam'. Then recite Logassa Sutra.

Devotional eulogy of 24 Tirthankars with their names



**Logassa ujjoa-gare,
dhamma- tittha-yare jine.
Arihante kittaisam,
chauvisam pi kevali. (1)**

**Usabha-mAjiam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supäsam,
Jinam cha Chanda-ppaham vande. (2)**

**Suvihim cha puppha-dantam,
Siala-Sijjamsa-Väsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandämi. (3)**

**Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.
Vandämi Rittha-nemim,
Päsam taha Vaddhamänam cha. (4)**

Evam mae abhithuä,

Vihuya-rayā-malā pahina-jara-maraṇā.
Chau-visam pi jinavarā, Tittha-yarā me pasiyantu. (5)
Kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.
Ärugga-bohi-lābham,
samāhi-vara-muttamam-dintu. (6)
Chandesu nimmala-yarā, äichchesu ahiyam
payāsa-yarā.
Sägara-vara-gambhirā, siddhā siddhim mama
disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupuja, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinās or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me

divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

**Ichchhakaren sandisah bhagwan,
triya aavashyak ni muhapatti padilehu? Ichchham.**

Inspection of 'Triya Aavashyak ni Muhapatti

To enter in any ritual, inspection of muhapatti is necessary.
Inspection of muhapatti of third essential 'Suguru Vandana'

25 sayings for inspection of the muhapatti



25 bols of muhapatti

1- Sutra Artha Tattva kari sadahu;

2- Samyaktva mohaniya, 3- Misra mohaniya,

4- Mithyatva mohaniya pariharu;



5- Kama raga, 6- Sneha raga,

7- Drashti raga pariharu;



8- Sudeva, 9- Suguru, 10- Sudharma adaru;

11- Kudeva, 12- Kuguru,

13- Kudharma pariharu;

14- Gyan, 15- Darshan, 16- Charitra adaru;

17-Gyan-viradhana, 18-Darshan-viradnana,

19- Charitra-viradhana pariharu;

20- Man-gupti, 21- Vachan-gupti,

**22- Kaya-gupti adaru;
23- Man-danda, 24- Vachan-danda,
25- Kaya-danda pariharu;**

25 sayings for inspection of the body

25 bols of Body parts.

**(left hand) 1- Hasya, 2- Rati,
3- Arati pariharu;**



**(right hand) 4- Bhaya, 5- Shok,
6- Jugupsa pariharu;**



**(ladies won't say) {(forehead)
7- Krishna-leshya, 8- Nila-leshya,
9- Kapota-lesya pariharu;}**



**(mouth) 10- Rasa-garava,
11- Ruddhi-garava,
12- Shata-garava pariharu;**



**(ladies won't say) {(chest)
13-Maya-shalya, 14- Niyan-shalya,
15- Mithyatva-salya pariharu;}**



**(ladies won't say) {(right shoulder)
16-Krodha, 17- Mana pariharu;}**



**(ladies won't say) {(left shoulder)
18- Maya; 19- Lobha pariharu;}**





(right foot) 20- Pruthvikaya,
21- Apkaya, 22- Teukaya ni jayana karu;



(left foot) 23- Vayukaya, 24- Vanaspati kaya,
25- Tras kaya ni raksha karu.

(Inspection of muhapatti is necessary before Suguru
Vandana)

Thired Aavasyak 'Vandana'

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2) Nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya samphäsam



khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)

Appa-kilantänam bahu-subhena bhe !

Divaso vaikkanto? (3)



(4-Asking about virtuous activities)

Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)

(6-Asking pardon for)

**Khämemi khamä-samano!****Devasiam vaikkamam,** (6) ävassiäe

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamämi, Khamäsamanänam,**devasiäe äsäyanäe tittisanna yaräe Jam kinchi****michchhäe,****mana-dukkadäe, vaya-dukkadäe,****Käya-dukkadäe,****kohäe, mänäe, mäyäe, Lobhäe,****Savva-käliäe, savva-michchho-vayäräe,****avva-dhammä-ikkamanäe****Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !****Padikkamämi, nindämi, garihämi,****appänam vosirämi.** (7)

Second obeisance

(1-Showing desire to)

Ichchhämi khamä-samano!**Vandium jävanijjäe, nisihiäe,** (1)

(2-Asking permission for)

**Anujänaha me miuggaham, nisihi,** (2)

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam

khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)



Appa-kilantänam bahu-subhena bhe!

Divaso vaikkanto? (3)

(4-Asking about virtuous activities)



Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)

(6-Asking pardon for)



Khämemi khamä-samano!

Devasiam vaikkamam, (6)

(Gesture of not to come back in the sacred space of the guru)

padikkamämi, Khamäsamanänam,

**devasiäe äsäyanäe tittisanna yaräe Jam kinchi
michchhäe,**

mana-dukkadäe, vaya-dukkadäe,

Käya-dukkadäe,

kohäe, mänäe, mäyäe, lobhäe,

Savva-käliäe, savva-michchho-vayäräe,

avva-dhammä-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi,

appänam vosirämi. (7)

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

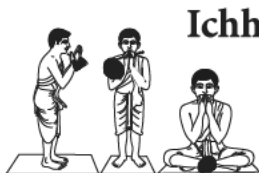
Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.

To perform Atichär (minor violations of Lay people's Vows), one needs to perform 'Suguru vandan.'

Forth Aavashyak Pratikraman

Shravak with charavala, bow down in standing posture or seated

Seeking forgiveness for the violations committed during the conduct of one's vows



**Ichhakaren sandisah bhagwan;
devsiya aalou?
Ichchham aaloemi**

Oh Lord, Seeking forgiveness for the violations committed during the day. Permission granted.



forgiveness for all the wrongdoings

**Jo me devasio aiyāro kao, kāio,
Vāio, mānasio, ussutto, ummaggo,
Akappo, akaranijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinham guttinam, chaunham kasāyānam,
Panchanha-manu vvayānam,
tinham guna-vvayānam,
Chaunham sikkhā-vayānam,
Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa michchhā mi dukkadam. (1)**

I wish to stand in a meditation posture for whatever faults I may have committed during the day through my deeds, words, and thoughts.

For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman.

In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-

vratas). In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

Asking for forgiveness for any violations committed against the 12 vows of a householder. This is the desire to confess the violations committed, knowingly or unknowingly, against the 12 fold vows of a layman, by recitation of a short prayer of confession. The twelve vows of a layperson are: 1. Five minor vows (Anu Vratas): These are partial non-violence, truthfulness, non-stealing, chastity and non-attachment. 2. Three spiritual vows of merit (Guna Vratas): These are vow of limiting area of activity (dig parimān vrata), vow of simplicity (bhogopabhoga parimān) and vow of avoidance of purposeless sin (anarthadanda viraman). And 3. Four spiritual vows of discipline (Shikshā Vratas): These include the practice of quanimity (sāmāyika), the vow of additional confinement of every day activity eśāvakāshika Vrata), the vow of living an ascetic life for a limited duration (posadhōpavāsa) and the vow of charity (dāna Vrata).

Saat Lakha

With Folded Arms

Seeking forgiveness for violence caused to any form of life i.e. detailed description of the first sin of 'Violence'



Repentance of Sins to all Living Beings

Sāta lākha pruthvikāya,

sāta lākha apkāya,

Sāta lākha teukāya, Sāta lākha vāukāya,

Dasa lākha pratyeka vanaspati-kāya,

Chauda lākha sādharana vanaspati-kāya,

**Be lākha dvindriya, Be lākha trindriya,
 Be lākha chaurindriya,
 Chāra lākha devatā, Chāra lākha nāraki,
 Chāra lākha tiryancha panchendriya,
 Chauda lākha manusya--
 Evamkāre chaurāsi lākha jivā-yoni māthi
 Mare jiva je koi jiva-hanyo hoy,
 Hanāvyo hoi, hanata pratye anumodyo hoi,
 Te savi hun mana-vachana-kāyāthi
 Michchhä mi dukkadam. (1)**

Jain literature indicates that in the universe, there exist 8.4 million (84 lākhs) different forms of life based on their birth location. They are classified as follows:

Seven lakhs (700,000) forms of living beings with earth as its body,
 Seven lakhs (700,000) forms of living beings with water as its body,
 Seven lakhs (700,000) forms of living beings with fire as its body,
 Seven lakhs (700,000) forms of living beings with air as its body,
 Ten lakhs (1,000,000) forms of above-ground vegetation with one soul in every independent living body,
 Fourteen lakhs (1,400,000) forms of below-ground vegetation with multiple souls in every independent living body,
 Two lakhs (200,000) forms of living beings with two sense organs,
 Two lakhs (200,000) forms of living beings with three sense organs,
 Two lakhs (200,000) forms of living beings with four sense organs,
 Four lakhs (400,000) forms of heavenly beings,
 Four lakhs (400,000) forms of living beings of hell,

Four lakhs (400,000) forms of animals with five sense organs,
 Fourteen lakhs (1,400,000) forms of human beings,
 Out of eighty four lakhs (8.4 million) forms of living beings, if I
 may have hurt any living beings, have caused others to hurt them,
 encouraged others to hurt them, or praised those who hurt them,
 either by thoughts, words, and/or actions, I ask forgiveness for all
 such sinful activities. I forgive all living beings, may all living
 beings forgive me, I am friendly to all, I have enmity for none.

In this universe, infinite numbers of birth places exist for any
 worldly soul for its rebirth. However the groups of birth places with
 similar color, odor, taste, touch and shape are considered as one
 type. Thus the number of birth places is counted as 8.4 million.

How is the number of species determined in each type of living
 being?

In each kind of living beings the types of species are halved in
 hundred.

Each specie will have 5 types of colors (black, green, red, yellow
 and white)

Two types of odors (pleasant and foul smelling)

Five types of tastes (hot, bitter, rusty, sour and sweet)

Eight types of touches (cold/warm, soft/hard, large/heavy,
 small/light, smooth/rough) and

5 types of shapes (triangle, square, rectangle, round and oval).

By multiplying all the factors, the final number of species is
 determined.

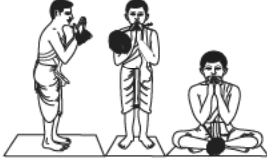
For example, earth bodies are 700,000. Halved in hundred this
 number is 350. Multiplying this number with all the other factors:
 $350 \times 5 \times 2 \times 5 \times 8 \times 5 = 700,000$. The exact source of how the numbers
 700, 500, 350, 200, and 100 are derived is not clear.

Jain literature indicates that in the universe, there exist 8.4 million (84 lakhs) different forms of life based on their birth location. The classifications are defined in 'Sāta Lākha Sutra'. We request forgiveness from all such living beings for our sinful activities towards them and we forgive them for their sinful activities towards us. This way we repent for our Sins to all Living Beings.

18 Paap Sthaanak

With Folded Arms

Seeking atonement from the preceptor for any and all of the 18 types of sins committed



**Pahele prānātipāta,
bije mrushāvāda,**

Trije adattā-dāna, chothe maithuna,

Pānchame parigraha, chhathe krodha,

Sātame māna, āthame māyā, naume lobha,

Dasame rāga, agyārame dvesha, bārame kalaha,

Terame abhyākhyāna, chaudame paishunya,

Pandarame rati-arati, solame par-parivāda,

Sattarame māyā-mrushā-vāda,

Adharame mithyātva-shalya

E adhara pāpa-sthānak mathi

Māre jive je koi pāpa sevyu hoi,

Sevarāyu hoi, sevātā pratye anumodyu hoi,

Te savi hu mana-vachana-kāyā thi

Michchhä mi dukkadam. (1)

In our life we may come across many sinful activities. Jain literature has classified them into the following eighteen categories and we repent for indulging in any of them:

- 1- prānātipātāt - To hurt or kill any living being (Violence)
- 2- Mrushāvāda, - To lie
- 3- Adattā-dāna - To steal
- 4- Maithuna - Sensuous indulgence or unchastity
- 5- Parigraha - Possessiveness and accumulation of wealth and power
- 6- Krodha - Anger
- 7- Māna - Ego
- 8- Māyā - Deceit or deception
- 9- Lobha - Greed
- 10- Rāga - Attachment or craving
- 11- Dvesa - Resentment or aversion
- 12- Kalah - Disputes or quarreling
- 13- Abhyākhyāna - Allegation or false accusation
- 14- Paishunya - Slander and backbiting
- 15- Rati-Arati - Affection and dis-affection
- 16- Para-parivāda - Gossiping
- 17- Maya-mrushā-vāda - To lie maliciously or deceitful lying
- 18- Mithyātva-shalya - To have a wrong perception or to believe in

a materialist god, guru or religion. If I have committed any of the sinful acts personally, have encouraged others to commit them, or have appreciated them being committed by others, mentally, verbally or physically, I sincerely repent and ask for forgiveness.

We acquire bad (Pāpa) karma by doing various sinful activities. This sutra indicates that all our sinful activities can be classified into 18 different categories, and we ask for forgiveness of such sinful activities.



Smallest sutra for repentance of all sins

**Savvassa vi devasia duchchintia,
dubbhäsia, duchchitthia,**

Ichchhä-kärena sandisaha bhagavan!



Ichchham,

Tassa michchhä mi dukkadam. (1)

Oh bhagavāna! kindly give me the permission voluntarily to perform the pratikramana of all the faults committed during the day by evil thoughts, evil talks and evil deeds. I accept your orders. Those misdeeds of mine may become fruitless. (1)

In this sutra one asks for forgiveness for any transgressions committed during the day or night. This way the Pratikraman Avashyak is done through this sutra.

(with raised right knee)

Paying obeisance to the highly venerable five-fold hierarchy



Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai

mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Sutra to initiate Samayik



Karemi bhante !

**Sāmāiyam sāvajjam jogam
pachchakkhāmi,**

**Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
Manenam, vāyāe, kāenam, na karemi, na kāravemi,
Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,
Appānam vosirāmi. (1)**

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sāmāyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawān, I hate myself for committing sinful activities. I repent

and apologize for the same. I condemn and censure myself for such sinful activities. By the virtue of Sāmāyika, I am determined to free myself from worldly bondage. (1)

Description and confession of ethical codes of conduct



Ichchhāmi padikkamiu ?

Jo me devasio aiyāro kao, kāio,

Vāio, mānasio, ussutto, ummaggo,

Akappo, akaranijjo, dujjhāo, duvvichintio,

Anāyāro, anichchhiavvo, asāvaga-pāuggo,

Nāne, dansane,

charittā-charitte, sue, sāmāie,

Tinham guttinam, chaunham kasāyānam,

Panchanha-manu vvayānam,

tinham guna-vvayānam,

Chaunham sikkhā-vayānam,

Bārasa-vihassa sāvaga-dhammassa,

Jam khandiam jam virāhiam,

Tassa michchhā mi dukkadam. (1)

I wish to stand in a meditation posture for whatever faults I may have committed during the day through my deeds, words, and thoughts.

For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman.

In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-vratas).

In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

This Sutra is seeking forgiveness for the violations attached to the conduct of the 12 vows of shravak.

Seeking pardon for all sins committed in one's conduct and in one's vows with an overarching prayer to purify one's soul



**Vandittu savva-siddhe,
dhammāyarie a savva-sāhu a.
Ichchhāmi padikkamiu,
sāvaga-dhammāiārassa. (1)**

Bowing to the Omniscient pathfinders (Tirthankaras) and liberated souls (Siddhas), the leaders of the monastic congregation (Dharmāchārya), and all the monks (Sādhus), I wish to confess for all the wrong doings I may have committed while following layman's vows. (1)

To pray and ask forgiveness for Common code of conduct

**Jo me vayāiyāro, nāne taha dansane charitte a.
Suhumo va bāyaro vā, tam ninde tam cha garihāmi. (2)**

I wish to confess, scorn and reproach for whatever slight or major wrong-doing I may have committed, in respect to ethical behavior related to right knowledge (gyāna), right faith (darshana), right conduct (chāritra) and the other two, austerity (tapa) and energy (virya). (2)

To pray and ask forgiveness for possessiveness

Duvihe pariggahammi, sāvajje bahuvihe a ārambhe.

Kārāvane a karane, padikkame desiam savvam. (3)

I want to repent for the wrong-doing I may have committed in regard to acquiring two types of possessiveness, external (wealth, live stock, land etc.) and internal (passions, etc.) as well as any day-to-day harmful activities, either done by me or my approval of such activities done by others. (3)

To pray and ask forgiveness for wrong knowledge

Jam baddha mindiehim,

chauhim kasāehim appasatthehim.

Rāgena va dosena va,

tam ninde tam cha garihāmi. (4)

I scorn and reproach all the wrong doing I may have committed as a result of activities by my sense organs (indriya), or by the four kinds of passions (kashāya), and by attachment and aversion. (4)

To pray and ask forgiveness for sinful activities

Āgamane-niggamane, thāne chankamane anābhoge.

Abhioge a nioge, padikkame desiam savvam. (5)

I want to confess for all wrong doings I may have committed during the day while coming, going, standing, moving about, and for any sinful activities I may have performed under pressure from anyone or due to bondage. (5)

To pray and ask forgiveness for any wrong doing of right faith

**Sankä kankha vigichchhä,
pasansa taha santhavo kulingisu.
Sammattassa-iäre, padikkame desiam savvam. (6)
Chhakkäya-samärambhe,
payane a payävane a je dosä.
Attatthä ya paratthä, ubhayatthä cheva tam ninde. (7)**

I want to confess for any wrong doing of right faith that I may have committed during the day, through doubt, desire, dislike, praise and acquaintance with believers in false doctrines. (6)

I criticize myself for the harm I may have caused to the six categories of living beings while cooking, making someone else to cook or approving someone else cooking, for myself, for others or for both. (Explanation: cooking is just one example. The reprehension or fault is for any activity where there is desire to kill, or actual harm or killing of any living beings). (7)

Confession of violation of ethical codes of conduct

**Panchanhamanu-vvayänam,
guna-vvayänam cha tinhamaiyäre.
Sikkhänam cha chaunham,
padikkame desiam savvam. (8)**

**Padhame anu-vvayammi, thulaga-pänäiväya-viraio.
 Äyaria-mappasatthe, ittha pamäya-ppasangenam. (9)**
**Vaha-bandha-chhavi-chchhee,
 aibhäre bhatta-päna-vuchchhee.**
**Padhama-vayassa-iyäre,
 padikkame desiam savvam. (10)**

I want to confess (pratikramana) for whatever violations I may have committed during the day in respect to the five minor vows (anu vrata), the three spiritual vows of merit (guna vrata) and the four spiritual vows of discipline (shikshä vrata). (8)

With regards to the first minor vow of non-violence, I want to confess for whatever violations I may have committed during the day due to my careless (pramäda) or inappropriate behavior towards any living being, such as beating, binding (tying), mutilating, overloading or starving others. (9,10)

Confession of violation of truthfulness

**Bie anu-vvayammi, parithulaga-aliya-vayana-viraio.
 Äyaria-mappasatthe, ittha pamäya-ppasangenam. (11)**
Sahasä rahassa däre, mosuvaese a kudalehe a.
Biya-vayassa-iäre, padikkame desiam savvam. (12)

With regards to the second minor vow of truthfulness, I want to atone for whatever violations I may have committed during the day due to careless or disapproving behavior, such as falsely accusing, disclosing close secrets of a trusting person, betrayal by divulging spousal secrets, preaching of wrong doctrines or forging of documents. (11,12)

Confession of violation of non-stealing

**Taie anu-vvayammi,
thulaga-paradavva-harana-viraio.
Äyaria-mappasatthe, ittha pamäya-ppasangenam. (13)
Tenähada-ppaoge, tappadiruve viruddha-gamane a.
Kuda-tula kuda-mäne, padikkame desiam savvam. (14)**

With regards to the second minor vow of truthfulness, I want to atone for whatever violations I may have committed during the day due to careless or disapproving behavior, such as falsely accusing, disclosing close secrets of a trusting person, betrayal by divulging spousal secrets, preaching of wrong doctrines or forging of documents. (11,12)

With regards to the third minor vow of non-stealing, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as buying stolen goods, helping a thief in burglary, adulterating and selling, smuggling and selling contrabands or falsifying weights and measures. (13,14)

Confession of violation of celibacy

**Chautthe anu-vvayammi, nichcham
paradära-gamana-viraio.
Äyaria-mappasatthe, ittha pamäya-ppasangenam. (15)
Apariggahiä-ittara, ananga-viväha-tivva-anuräge.
Chauttha-vayassa-iäre,
padikkame desiam savvam. (16)**

With regards the fourth minor vow of celibacy, I want to confess for whatever adultery I may have committed during the day, due to careless or disapproving behavior, such as illicit sexual relations with unmarried girls or other women, arranging marriage for strangers or having intense sensual desires. (15, 16)

Confession of violation of non possession

**Itto anu-vvae panchamammi,
äyaria-mappasatthammi.
Parimäna-parichchee,
ittha pamäya-ppasangenam. (17)
Dhana-dhanna-khitta-vatthu,
ruppa-suvanne a kuvia-parimäne.
Dupae chauppayammi ya,
padikkame desiam savvam. (18)**

With regards to the fifth minor vow of non-possession, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, or two legged and four legged living beings . (17, 18)

Confession of violation of voluntary confinement of directions

**Gamanassa u parimäne,
disäsu uddham ahe a tiriam cha.
Vuddhi sai-antaraddhä, padhamammi guna-vvae
ninde. (19)**

With regards to voluntary confinement of directions (dig vrata) the first spiritual vow of self-discipline (guna vrata), I want to criticize myself for whatever violations I may have committed by increasing or forgetting the restrictions on movement in the upper, lower, or oblique directions. (19)

Confession of violation of simplicity and self-discipline

**Majjammi a mansammi a,
pupphe a phale a gandha-malle a.
Uvabhoga-paribhoge, biammi guna-vvae ninde. (20)
Sachitte padibaddhe, apoli-duppoliam cha ähäre.
Tuchchhosahi-bhakkhanayä, padikkame desiam
savvam. (21)**

With regards to simplicity (bhogäbhoga vrata) the second spiritual vow of self-discipline, I want to repent for whatever violations I may have committed, such as, consuming alcoholic beverages, meat, other forbidden food and fruits, enjoying the fragrance of flowers, camphor, or wearing flower garlands. (20)

I want to make it right by confessing for whatever violations I may have committed during the day by using sentient things, eating uncooked or partially cooked food, or food of little or no nutritious value (Junk food). (21)

**Ingäli-vana-sädi-,
bhädi-phodi suvajjae kammam.
Vänijjam cheva danta-lakkha-rasa-kesa-visa-
visayam. (22)**

**Evam khu janta-pillana kammam,
Nillanchhanam cha dava-dānam.**

Sara-daha-talāya-sosam, asai-posam cha vajjijjā. (23)

A lay person should strictly avoid the following five occupations harmful to living beings: Occupations dealing with furnaces, Occupations involving destruction of plant or animal life, or Pollution of the environment and natural resources, Trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, meat, honey, liquor, pesticides, toxic substances, Slaves, bird feathers, animal hairs, and weapons. (22)

For the same reason one should avoid the following five activities; use of grinding machines; piercing of the nose, ears or cut off body parts; setting fire in forests, houses or fields with vegetation; emptying lakes and water reservoirs; supporting the profession of prostitution; and raising wild animals. (23)

Confession of violation of any wrong doings

**Satthaggi-musala-jantaga-tana-katthe
manta-mula-bhesajje.**

Dinne davāvie vā, padikkame desiam savvam. (24)

**Nhānu-vvattana-vannaga-vilevane
sadda-ruva-rasa-gandhe.**

Vatthāsana-ābharane, padikkame desiam savvam. (25)

**Kandappe kukkuie,
mohari-ahigarana-bhoga-airitte.**

Dandammi anathhāe, taiammi-guna-vvae ninde. (26)

I want to amend by confessing for any wrong doing I may have committed during the day by providing weapons, kilns (furnaces) for fire, wooden pestles (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs and powders. (24)

I want to amend by confessing for any wrong doing I may have committed during the day like using excessive water to bathe, applying turmeric powder to the body, applying fragrant powder or sandal wood paste to the body, listening to music and watching television excessively for entertainment, using make-up, scents, flashy clothes, luxurious seats, jewelry, etc. (25)

With regards to avoiding purposeless sin (anarthadanda Viraman vrata), the third spiritual vow of merit, I want to reprehend for whatever violations I may have committed, such as telling vulgar stories, crude jokes and making fun of others; keeping arms in the house; and possessing things in excess. (26)

Confession of violation of samayik ritual

Tivihe duppanihäne, ana-vatthäne tahä sai-vihune.

Sämäiya-vitaha-kae, padhame sikkhä-vae ninde. (27)

With regards to the practice of equanimity (sämäyik), the first Disciplinary vow (shiksä vrata), I want to criticize myself for whatever violations I may have committed, such as non-vigilant activities of mind, speech and body (evil thoughts, words or actions), taking wrong postures, forgetfulness about the time of performing sämayik etc. (27)

Confession of violation of any additional confinement

Änavane pesavane, sadde ruve a puggala-kkheve.

Desävagäsiammi, bie sikkhä-vae ninde. (28)

With regards to additional confinement (deshāvakāshika vrata) the second Disciplinary vow, I want to repent for whatever violations I may have committed, such as getting or sending things for self-consumption or business beyond the set limits; drawing someone's attention by coughing, clapping, making sound or throwing objects. (28)

Confession of violation of living an ascetic's life

**Santhāruchchāra-vihi-pamāya taha
cheva bhoyanā-bhoe.**

Posaha-vihi-vivarie, taie sikkhā-vae ninde. (29)

With regards to living an ascetic's life (sadhu) for limited duration (posadhovavāsa vrata), the third Disciplinary vow, I want to repent for whatever violations I may have committed, such as not being vigilant while putting things down on the floor; being negligent at the time of urinating and defecating; idling away the time by napping or sleeping and worrying about meals. (29)

Confession of violation of charity

Sachitte nikkhivane,

pihine vavaesa-machchhare cheva.

Kālāikkama-dāne, chautthe sikkhā-vae ninde. (30)

Suhiesu a duhiesu a, jā me assanjaesu anukampā.

Rāgena va dosena va, tam ninde tam cha garihāmi. (31)

Sāhusu samvibhāgo,

na kao tava-charana-karana-juttesu.

Sante phāsua-dāne, tam ninde tam cha garihāmi. (32)

With regards to charity (dāna vrata), the fourth Disciplinary vow, I want to reprehend for whatever violations I may have committed, such as covering up alms with living things; telling lies about articles offered to the monks or inviting them to take meal after their time has passed; doing charity in a state of anger, pride or jealousy. (30)

I want to criticize and reprehend myself in the presence of the holy preceptor (guru), for any wrong doing I may have committed by serving worthy or unworthy monks and nuns, out of attachment towards them or with feelings of aversion towards them. (31)

I want to criticize and reprehend myself in the presence of the holy preceptor, if I have failed to give alms to the monks who faithfully observe vows of austerity and self-restraint. (32)

Confession of violation of auspicious voluntary death

Iha-loe para-loe, jivia-marane a āsansa-paoge.

Pancha-viho aiāro, mā majjha hujja maranante. (33)

I do not want to commit any one of the following five wrongdoing during the vow of auspicious voluntary death (sanlekhanā) to wish for material happiness in this life or in the next life; to desire to live longer if I gain name and fame by austerity; to desire to die if sorrows befalls me; or to entertain intense sensual desires. (33)

Confession of violation of harmful bodily activity

Käena käiassa, padikkame väiassa vāyāe.

Manasā mānasiassa, savvassa vayāiārassa. (34)

I want to repent by confessing any wrong doing I may have committed with respect to any of the vows and restraints through harmful physical, vocal or mental activities. (34)

**Vandana-vaya-sikkhä-gäravesu,
sannä-kasäya-dandesu.**

Guttisu a samiisu a, jo aiäro a tam ninde. (35)

I criticize myself for any wrongdoing I may have committed with respect to: two types of worships {to God and to spiritual teacher(vandankärya)}; 12 vows (vratkärya); two types of teachings {to read the scriptures, to understand them and to put into practice (shikshäkarma)}; three kinds of prides (gärava) (of taste, wealth and physical health); four types of instincts (sangnä) (of food, fear, sex and hoarding), four types of passions (kashäya); three types of evil activities (danda) (mental, verbal and physical); three-fold self-control (gupti); and five-fold vigilance (samiti). (35)

**Sammadditthi jivo,
jai vi hu pävam samäyarai kinchi.
Appo si hoi bandho,
jena na niddhvamdhasam kunai. (36)
Tam pi hu sapadikkamanam,
Sappariävam sauttara-gunam cha.**

Khippam uvasämei, vähi vva susikkhio vijjo. (37)

A person with right faith acquires only minor karmic bond even though they may commit sins because they do not act with malice or cruelty. When he confesses and repents as prescribed by a spiritual preceptor he gets rid of them swiftly, the same way a well trained physician cures sickness. (36, 37)

**Jahä visam kuttha-gayam, manta-mula-visärayä.
 Vijjä hananti mantehim, to tam havai nivvisam. (38)
 Evam attha-viham kammam, räga-dosa-samajjiam.
 Äloanto a nindanto, khippam hanai susävaö. (39)
 Kaya-pävo vi manusso, äloia nindia guru-sagäse.
 Hoi airega-lahuo, oharia-bharuvva bhäravaho. (40)**

Just as a well-trained physician removes the poison spread in a body and renders it poison-free with help of right spells, a layperson that has confessed and repented his sins sincerely in front of a spiritual preceptor, is able to swiftly destroy the bonds of all eight karmas formed due to hatred and attachment. He lightens his burden of sins just as a person feels lightened when he unloads the heavy burden he happens to carry. (38, 39, 40)

**Ävassaena eena, sävaö jaivi bahurao hoi.
 Dukkhanamanta-kiriam, kähi achirena kälena. (41)**

A layperson that has accumulated much karmic dust due to sinful activities will be able to destroy all the sinful sorrows by performing spiritual retreat involving penance. (Pratikramana). (41)

Confession of lapses in following ethical codes of conduct.

**Äloanä bahuvihä,
 na ya sambhariä padikkamana-käle.
 Mula-guna-uttara-gune,
 tam ninde tam cha garihämi. (42)**

I want to criticize myself and repent in front of a spiritual preceptor for any wrong doing I may have committed from not contemplating on any lapses related to principal vows {(mula guna)- (five minor vows and three merit vows)}and {auxiliary vows (uttara guna) -(Disciplinary vow)}at the time of performing penitential retreat (pratikramana). (42)

(Now lower the right knee as if we feel physically lightened after confession of burden of any wrongdoings.)

**Tassa dhammassa kevali-pannattassa,
Abbhutthio mi ärähanäe, virao mi virähanäe.
Tivihena padikkanto, vandämi jine chauvvisam. (43)**

I am ready to follow the layman's vows laid down by Omniscients, and I bow to the 24 Tirthankars (pathfinders) while performing penitential retreat for any sins committed through the activities of mind, speech and body. (43)

(recite rest of the sutras in yogmudra)
respect to all the images of jinas

**Jävanti cheiäim, uddhe a ahe a tiria-loe a.
Savväim täim vande, iha santo tattha santäim. (44)
Jävanta ke vi sähu, bharaheravaya-mahävidehe a.
Savvesim tesim panao,
tivihena tidanda-virayänam. (45)**

I, who live here, adore all those images of Jinas present in the upper world, lower world and the middle world, and pay my respect to all the monks, who have freed themselves from the mental, verbal

and bodily sins, residing in five Bhārata, five Airāvata and five Mahāvīdeha continents (kshetras). (44, 45)

prayer for equanimity and right faith

**Chira-sanchiya-pāva-panāsanii, Bhava-saya-
sahassa-mahanie.**

Chauvisa-jina-viniggaya-kahāi, volantu me diahā. (46)

Mama mangala-marihantā,

Siddhā sāhu suam cha dhammo a.

Samma-dditthi devā, dintu samāhim cha bohim cha. (47)

I wish to spend all my days contemplating on the Scriptures spoken by the 24 Tirthankars, which destroy all the sins committed from eternity and bring an end to the multitude of rebirths. (46)

The Lord Arihanta, Lord Siddhas, respected monks and Scriptures are auspicious to me. O Enlightened one, bestow equanimity (calmness) and right faith on me. (47)

reason to do pratikraman

Padisiddhānam karane,

kichchāna-makarane padikkamanam.

Asaddahane a tahā, vivaria-paruvanāe a. (48)

One should perform penitential retreat for any wrong doing one may commit in respect to the following four reasons: committing forbidden activities listed in the scriptures, failing to do the pious activities, having doubt in the scriptures, and speaking against the scriptures. (48)

Forgiveness to all living beings

Khämemi savva-jive, savve jivä khamantu me.

Mitti me savva-bhuesu, veram majjha na kenai. (49)

Evamaham äloia,

nindia-garahia-duganchhiam sammam.

Tivihena padikkanto, vandämi jine chauvvisam. (50)

I forgive all living beings. I seek pardon from all living beings. I am friendly towards all living beings. I seek enmity (hatred) with none. (49)

I bow down to 24 Tirthankars after purifying the mind, speech and body by contemplating, reprehending, repenting and despising my sins in the presence of a spiritual preceptor. (50)

This is the longest principal aphorism of both night (devasika) and day (räi) Pratikramana. A householder is supposed to observe five ethical codes of conduct (Ächära) and twelve householder vows (bära vrata). This aphorism is to ask forgiveness of any wrong which doings have occurred while observing these vows. As is the custom, recitation of this sutra begins by first paying homage to the five supreme beings, and is followed by asking for forgiveness for any wrong doing committed while following the house holder's vows (shrävaka vratta), which a Jain layperson will take in preparation for the life of a sadhu. Vanditu sutra is a very important part of the Pratikraman. It can be called the essence of the Pratikraman. It is one of the six avashyakas (essential duties) that all ascetics and devout people perform everyday, during the course of Pratikraman. It lists all the faults that a person may commit regarding the twelve vrats and asks forgiveness for them. The performer asks for forgiveness for faults committed by thoughts, words or deed and whether he has committed them himself, got them committed by others or appreciated others who commit them. Vanditu sutra is recited during all the five types of Pratikramanas Devasiya, Rai, Pakshik, Chaumasiya and Samvatsari.

Till here we have done 'Devasiya pratikraman'. The remaining Kriya will be done after we finish 'Samvatsari Pratikraman.' Whatever bad karmas collected during 12 months need to be repented and wiped off for cleansing of our spiritual purity. (Sneezing is not allowed from this point.)

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Devasia aaloia padikkanta,
ichchhakaren sandisah bhagwan;
samvachchhari
muhapatti padilehu? Ichchham.

Seeking forgiveness for the violations of conduct committed during the day, Lord, May I inspect the samvatsari muhapatti ?

25 sayings for inspection of the muhapatti



25 bols of muhapatti

- 1- Sutra Artha Tattva kari sadahu;**
- 2- Samyaktva mohaniya, 3- Misra mohaniya,**
- 4- Mithyatva mohaniya pariharu;**
- 5- Kama raga, 6- Sneha raga,**
- 7- Drashti raga pariharu;**





- 8- Sudeva, 9- Suguru, 10- Sudharma adaru;
 11- Kudeva, 12- Kuguru,
 13- Kudharma pariharu;
 14- Gyan, 15- Darshan, 16- Charitra adaru;
 17- Gyan-viradhana, 18- Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti,
 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda,
 25- Kaya-danda pariharu;



25 sayings for inspection of the body

25 bols of Body parts.

(left hand) 1- Hasya, 2- Rati,
 3- Arati pariharu;

(right hand) 4- Bhaya, 5- Shok,
 6- Jugupsa pariharu;



(ladies won't say) {(forehead)

7- Krishna-leshya, 8- Nila-leshya,
 9- Kapota-lesya pariharu;}



(mouth) 10- Rasa-garava,

11- Ruddhi-garava,

12- Shata-garava pariharu;

(ladies won't say) {(chest)

13- Maya-shalya, 14- Niyan-shalya,
 15- Mithyatva-salya pariharu;}





(ladies won't say) {(right shoulder)

16-Krodha, 17- Mana pariharu;}



(ladies won't say) {(left shoulder)

18- Maya; 19- Lobha pariharu}



(right foot) 20- Pruthvikaya, 21- Apkaya,

22- Teukaya ni jayana karu;



(left foot) 23- Vayukaya, 24- Vanaspati kaya,

25- Tras kaya ni raksha karu.

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2)

nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam



khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(4-Asking about virtuous activities)

**Jattä bhe?** (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)**Khämemi khamä-samano!****Samvachchhariam vaikkamam,** (6)**ävassiäe**

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamämi, Khamäsamanānam,**Samvachchhariaae äsäyanäe tittisanna yaräe****Jam kinchi michchhäe,****mana-dukkadäe, vaya-dukkadäe,****Käya-dukkadäe, kohäe, mänäe, mäyäe,****Lobhäe, Savva-käliäe, savva-michchho-vayäräe,****Savva-dhammä-ikkamanäe****Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !****Padikkamämi, nindämi, garihämi, appānam****vosirämi.** (7)

Second obeisance

(1-Showing desire to)

**Ichchhämi khamä-samano!****Vandium jävanijjäe, nisihiäe,** (1)

(2-Asking permission for)

Anujānaha me miuggaham, (2)**nisihi**

(show gesture of moving forward as if entering the sacred space of the guru)

**Aho-kāyam****kāya-samphāsam****khamanijjo bhe! Kilāmo?**

(3-Asking of wellbeing)

**Appa-kilantānam bahu-subhena bhe!****Samvachchharo vaikkanto? (3)**

(4-Asking about virtuous activities)

**Jattā bhe? (4)**

(5-capabilities of body)

Javani jjam cha bhe? (5)**Khāmemi khamā-samano!****Samvachchhariam vaikkamam, (6)**

(Gesture of not to come back in the sacred space of the guru)

padikkamāmi, Khamāsamanānam,**Samvachchhariaae āsāyanāe tittisanna yarāe****Jam kinchi michchhāe,****mana-dukkadāe, vaya-dukkadāe, Kāya-dukkadāe,****kohāe, mānāe, māyāe, Lobhāe,****Savva-kāliāe, savva-michchho-vayārāe,****Savva-dhammā-ikkamanāe**

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam

vosirämi. (7)

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomfited you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.

To seek forgiveness from the preceptor with 'Abbhutthio' sutra,
Shravak with charavala should stand on katasana

To seek forgiveness from the preceptor for sins committed



Ichchhā-kārena

sandisaha bhagavan !Sambuddha,

khāmanenam

Abbhutthiomi, abbhintara-samvatchchhariam

khāmeum?

Ichchham, Khāmemi samvachchhariam

(ચરવળા કે કટાસણા ઉપર જમણો હાથ સ્થાપી)

Bār māsānam, chovis pakkhānam,

tranaso saath rāi divasānam,

Jam kinchi apattiam, para-pattiam; bhatte, pāne;

Vinae, veyāvachche; ālāve, samlāve;

uchchāsane, samāsane;

Antara-bhāsāe, uvari-bhāsāe; jam kinchi majjha

Vinaya-parihinam, suhumam vā, bāyaram vā;

Tubbhe jānaha, aham na jānāmi;

Tassa michchhä mi dukkadam. (1)

O Guru Mahārāj! Please voluntarily give me permission to ask for your forgiveness for any wrong doing that I may have done to you during the year. (Guru Mahārāj now will say, “Please do so”)

I accept your permission. For 12 months, 24 fortnights, 360 mornings and evenings I beg for your pardon, for all the wrong doing that I may have committed during the year. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.

By reciting this sutra, we ask for forgiveness for any impoliteness shown towards ascetics. This Sutra is a request for forgiveness from Guru Mahārāj for breaches in respect committed towards the Guru. The devotee first asks the Guru for permission to ask for forgiveness. This sutra is normally recited after bowing down to the Guru and reciting 'Khamāsamano Sutra' while performing 'Guru Vandan'.

Shravak with charvala will stand with head bowed down and hands folded, rest seated with bowed head and folded hands.

Description and confession of ethical codes of conduct



Ichchhā-kārena

sandisaha bhagavan !

Samvachchhariam āalou?

Ichchham, aaloemi.



Jo me Samvachchhario aiyāro kao, kāio,

Vāio, mānasio, ussutto, ummaggo,

Akappo, akaranijjo, dujjhāo, duvvichintio,

Anāyāro, anichchhiavvo, asāvaga-pāuggo,

Nāne, dansane, charittā-charitte, sue, sāmāie,

Tinham guttinam, chaunham kasāyānam,

Panchanha-manu vvayānam,

tinham guna-vvayānam,

Chaunham sikkhā-vayānam,

Bārasa-vihassa sāvaga-dhammassa,

Jam khandiam jam virāhiam,

Tassa michchhā mi dukkadam. (1)

I wish to stand in a meditation posture for whatever faults I may have committed during the year through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman.

In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-vratas).

In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.



**Ichhakaren sandisah bhagwan;
samvatchchhari atichar aalou ?
Ichchham.**

Lord, seeking forgiveness for violations committed through out the year.



Overview of the Atichars

The 12 vows of householders, which is probably the most important part of the Pratikraman. These 12 vows have been broken down into 3 categories: 5 Anuvrats, 3 Gunavrats, and 4

Shikshavrats. Vrat means vow, Anu means small, Guna means enhancement and Shiksha means learning or training. Because while living a household life, we can not observe complete vows like Munis.

We take smaller (minor) vows that we can abide by.

The five Anuvrats are about -

1-**Pranatipaata**-non violence - what extent we will observe the vow of non-violence

2- **Mrushavaad**-truth - what kind of lies we would not commit

3- **Adattadaan**-non stealing - we iterate our non-stealing stance

4- **Maithun**-self control - we abide to refrain from sensuality

5- **Aprigraha**-non accumulation - putting limits to our desires for material wealth, and not exceeding them.

The three Gunavrats are for enhancing in certain matters, the above Anuvrats by setting geographic boundaries, restrictions on consumption of avocations, etc.

1- **Dig pariman vrat** - we set geographic limits beyond which we would not go.

2- **Bhogopbhog virman vrat** - we accept restrictions on the gross number of articles of consumption. We also decide to stay away from all trades which may contribute to violence, directly or indirectly.

3- **Anarthdand virman vrat**- we resolve to refrain from meaningless violence.

The four Shikshavrats are about practices that slowly, but steadily lead towards our eventual goal of Moksha. Though it may seem difficult, it is possible to do so in gradual steps.

1- **Samayik** - The first Shikshavrat is to take Samayik (48 minutes of equanimosity) as often as possible.

2- Deshavagashik vrat - The second Shikshavrat is to put further restrictions on geographic limits beyond which we would not go.

3- Paushadhvrat - The third Shikshavrat is to live occasionally like a Muni for one day, which is also known as Paushadh vrat. The word Muni implies a vow of only observing, without praising or complaining; only keeping silence (Maun).

4- Atithi Samvibhagvrat - The fourth Shikshavrat is to take care of the needs of the Munis and others in need. This is known as Atithi Samvibhagvrat. Atithi means someone who may come unexpectedly, without invitation (such as a Sadhu), and Samvibhag means sharing, with love and respect.

The Atichars

1 - PRANATIPAAT – NON-VIOLENCE

The first minor vow is to refrain from violence towards all living beings.

When will that auspicious day come in my life, when I would take the vow not to kill deliberately, intentionally or unknowingly, any of the mobile beings, namely those with two senses, three senses, four senses, and five senses, accept those which may inflict pain to my body or my dependents? Until I take that vow, I shall try not to hurt or kill the smallest lives, or ask anyone else to do so, or encourage those who are doing so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of non violence:

1. Confining of any beings inclusive of animals and birds where one could hurt them, or where there is no freedom,

2. Hitting them with sticks or by any other means,
3. Piercing nose, ear, or amputing limbs or any part of the body,
4. Making them carry heavy load, or
5. Depriving them of food, shelter, etc.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

2 - MRUSHAVAAD - TRUTHFULNESS

The second minor vow is to refrain from speaking gross lies. When will that auspicious day come in my life, when I can take vow not to speak lies, pertaining to matrimonial matters, trading in animals or land, misrepresenting or denying somebody's property deposited, or becoming a false witness, etc? Until I can take this vow, I shall try not to lie or ask someone else to lie for me, or encourage those who indulge in lies mentally, verbally, or physically.

There are following five major violations pertaining to this vow of truthfulness:

1. Uttering dreadful or shocking words,
2. Divulging in someone else's secrets,
3. Wrong advice,
4. False witnessing or preaching, or
5. False documentation or forgery.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

3 - ADATTADAAN – NON-STEALING

The third minor vow is to refrain from theft. When will that auspicious day come in my life, when I can take the vow of not

taking someone's belongings without permission, steal buried treasure, open someone's package, open someone's lock with another key, or knowingly take someone's belonging, stealing personally, asking someone else to do so for me, or encouraging others to do so mentally, verbally, or physically? Until I take this vow, I shall try to observe these principles in my life, to the best of my abilities.

There are following five major violations pertaining to this vow of non-stealing:

1. Buying stolen or smuggled goods,
2. Helping any thief, burglar, or smuggler,
3. Doing anything against the state or forbidden by law,
4. Using inaccurate weighing or measuring instruments, or
5. Adulteration, or supplying inferior goods after showing superior variety.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

4 - MAITHUN - SELF-CONTROL OVER SENSUALITY

The fourth minor vow is to refrain from gross sensuality. When will that auspicious day come in my life, when I can take this vow to be content with my own spouse and forbid sensual pleasures with anybody other than own spouse? This is to be observed in three ways, personally, asking someone else to do for me, or encouraging others to do so mentally, verbally, or physically. Until I take this vow, I shall try to observe these principles in my life, to the best of my abilities. There are following five major violations pertaining to this vow of self-control over sensuality:

1. Having marital relationship with minor spouse,
2. Having premarital or extra marital relations,
3. Having pervert relations,
4. Getting others involved into sensual pleasures, or
5. Being obsessive towards sensual activities.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

5 - APARIGRAHA - LIMITATION ON ACCUMULATIONS

The fifth minor vow is to lay down limitations on property and possessions. When will that auspicious day come in my life, when I can take the vow to set limits on accumulations of property, jewelry, garments, apparatus and instruments, food provisions, housewares, vehicles, etc? I shall try not to accumulate possessions over and above the limits so set. This is to be observed in three ways: personally, asking some one to do for me, or encouraging others to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of limitation of accumulations:

1. Accumulating too much open lands or properties,
2. Accumulating too much gold, silver, precious jewelry, etc.,
3. Accumulating too much cash,
4. Accumulating too many vehicles, or
5. Accumulating too many housewares and equipments.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

6-DIKPARIMAN VRAT - GEOGRAPHIC LIMITATIONS

The first supporting vow is to restrict dealings within limited directions.

When will that auspicious day come in my life, when I will take the vow and set limits on dealing in different directions? They are upward, downward, East, West, North and South, and I will stay within that. I shall try to observe these limitations to the best of my abilities, and try not to cross them willingly and get involved in the five evils of violence, lies, theft, passion, and greed. I would not do it myself, or ask someone else to do it for me, or encourage them to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of geographic limitations:

1. Crossing the limits of upward direction,
2. Crossing the limits of downward direction,
3. Crossing the limits of Eastern, Western, Northern, or Southern directions,
4. Curtailing the limit of one direction to extend the limits of another, or
5. Proceeding in spite of indication that the limit is over.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHAMI DUKKADAM.**

7 - BHOGOPABHOG – LIMITATION ON CONSUMPTION AND OCCUPATIONS

The second supporting vow is to restrict the amount and number of articles which can be used and reused, and avoid occupations involving gross violence.

When will that auspicious day come in my life, when I will take the vow to restrict the number of eg. towels, napkins, bathing water, garments, tooth brushes, oils, lotions, pastes, cosmetics, ornaments, incenses, beverages, sweets, variety of grains, pulses, ghee, oil, milk, curds, green vegetables, fruits, number of items in diet, water, flowers, etc? I also desire that I be able to restrict the number of vehicles, footwear, beds, mattresses, animate things such as fruits with seeds, unboiled water, etc. I shall try to restrict to the best of my abilities, from consuming or using such and other things and not to exceed the set limits, personally, asking some one else to do for me, or encouraging others to do so mentally, verbally, or physically. I shall also try not to get engaged in any occupation that involves gross violence to other living beings, personally, asking someone else to do so, or encouraging others to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of limitation of consumption:

1. Consuming animate things,
2. Using inanimate things, that are in contact with animate things,
3. Consuming something that is partially cooked,
4. Consuming something that is cooked in a cruel way, or
5. Consuming something in which there is less to eat and more to discard.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

There are following five major violations pertaining to this vow of limitation of occupations:

1. Occupations in which furnaces are used,
2. Occupations in which trees are cut,
3. Occupations in fermented goods, such as liquor,
4. Occupations of renting animals, birds, etc.,
5. Occupations involving excavations and explosions,
6. Trades in ivory, bones, horns, fur, etc.,
7. Manufacturing activities concerned with crushing, etc.,
8. Trades in lard, honey, meat, fat, etc.,
9. Trades in sealing wax, etc.,
10. Trades in poisonous and toxic substances such as opium, and pesticides, etc.,
11. Occupations in which animals, birds, fish, etc. are tortured or killed,
12. Occupations in which animals, birds, etc. are amputated,
13. Occupations in which fires are set in forests, fields, etc.,
14. Occupations in which lakes, wells, ponds, etc. are dried up, or
15. Occupations in which wicked men, prostitutes, or call girls are supported.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHAMI DUKKADAM.**

8 - ANARTHDAND VIRMAN VRAT - RESTRICTING PURPOSELESS VIOLENCE

The third supporting vow is to refrain from purposeless and meaningless violence. When will that auspicious day come in my life, when I can take the vow not to get involved in any of the

meaningless violent activities? These activities are concentration on evil, cruel, or mournful thoughts, reluctance towards righteous or good deeds, possession of deadly weapons, and preaching of sinful acts, and one should not indulge in them in any of the three ways of doing personally, asking someone else to do, or encouraging others to do so, mentally, verbally, or physically. I shall try to observe these principles in my life, to the best of my abilities.

There are following five major violations pertaining to this vow of restrictions on purposeless violence:

1. Uttering words that would arouse passion,
2. Performing bad gestures,
3. Carelessly speaking meaningless jargons,
4. Collecting deadly weapons, or
5. Excessive attachment towards consumer items.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

9 - SAMAYIK VRAT - SELFCONTROL FOR SHORT TIME

This training vow is to remain in self control, whenever an opportunity arises. I will undertake to do a Samayik, that is, self control, for at least 48 minutes, and do it flawlessly. During this I will refrain from sinful and evil activities personally, asking someone else to do so, or encouraging others to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of self control for short time:

1. Mentally indulging in a foul way,
2. Using foul language,
3. Doing foul acts,
4. Performing Samayik negligently and carelessly, or
5. Terminating it prematurely.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

10 - DESHAVAGASHIK VRAT - DAY TO DAY ADDITIONAL LIMITS

This vow is to put additional limits of the six directions for one day, from the dawn of the day, or one day and one night. I will observe this vow to limit myself from willful and physical movements in any of these directions mentally, verbally, or physically.

There are following five major violations pertaining to this vow of day to day additional limits:

1. Calling for something or someone from beyond the set limits,
2. Sending for something or someone beyond the set limits,
3. Sending anything beyond the set limits,
4. Summoning anyone beyond the set limits by shouting, or
5. Conveying any message beyond the set limits by gesture.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

11 - POSHADH VRAT - PRACTICING THE LIFE OF A MONK

This vow is to train the soul in pure religious activities for one day. When the circumstances arise, from the dawn of the day for

one day and one night, I will live like a monk, to become pure by doing so. That day I will observe fast or eat only once; abstain from passions; and avoid jewelry, gold, flower garlands, cosmetics, and all other worldly things. I will observe the same mentally, verbally, and physically.

There are following five major violations pertaining to this vow of practicing the life of a monk:

1. Making bed carelessly without taking care of living beings like insects etc.
2. Not sweeping or sweeping carelessly the place for making the bed,
3. Not watching carefully the places while walking,
4. Disposing the excreta carelessly without looking for living beings, or
5. Not following this vow in proper manner.

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHAMI DUKKADAM.

12 - ATITHI SAMVIBHAG VRAT - SHARING WITH GUESTS AND OTHERS

This vow is to share food and provisions with ascetics, or with whoever, who may come to get food and provisions. I shall cherish desire of offering and sharing with monks and others who have renounced everything; who take only innocent food and water, who wear simple white clothes, use wooden pots and utensils, etc.

There are following five major violations pertaining to this vow of sharing with guests and others:

1. Mixing inanimate and animate things while offering,
2. Covering inanimate with animate things with an intention to avoid offering,
3. Offering something, which is spoiled, fermented or stale?
4. Asking others to offer instead of offering oneself, in spite of being personally able to offer, or
5. Indulging in pride for offering.

If I have indulged in any of the above acts, then may all my such sins be dissolved. **TASSA MICHCHHAMI DUKKADAM.**

Sutra for establishing pratikraman



**Savvassa vi samvachchharia
duchchintia,
dubbhäsia, duchchitthia,**

Ichchhä-kärena sandisaha bhagavan! Ichchham,

Tassa michchhä mi dukkadam. (1)

Ichchhakari bhagwan,

Pasay kari samvachchhari tap prasad karshoji.

Oh bhagaväna! kindly give me the permission voluntarily to perform the pratikramana of all the faults committed during the year by evil thoughts, evil talks and evil deeds. I accept your orders. Those misdeeds of mine may become fruitless. (1)

Sutra to be recited by guru or self



**Atthambhattenam,
3 upawas, 6 aayambil, 9 nivi,**

12 ekasana, 24 biyasana, 6,000 sazzhaya yathashakti yap kari pahochadajo.

Pachchakkhan of Attham- 3 complete fast, 3 fasts seperately, 6 aayambil, 9 Nivi, 12 ekasana, 24 Besana, 6000 devotional hymns, - if done say 'paitthio', desirous of doing say 'Tahatti' and if can't do say 'yathashakti' or keep mum.

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2)

nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam



khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(4-Asking about virtuous activities)



Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)



Khämemi khamä-samano!
Samvachchhariam vaikkamam, (6)

ävassiäe

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamämi, Khamäsamanänam,
Samvachchhariaae äsäyanäe tittisanna yaräe
Jam kinchi michchhäe,
mana-dukkadäe, vaya-dukkadäe,
Käya-dukkadäe, kohäe, mänäe, mäyäe,
Lobhäe, Savva-käliäe, savva-michchho-vayäräe,
Savva-dhammä-ikkamanäe
Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !
Padikkamämi, nindämi, garihämi, appänam
vosirämi. (7)

Second obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!
Vandium jävanijjäe, nisihiäe, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2)

nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam

khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)



Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(4-Asking about virtuous activities)



Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)



Khämemi khamä-samano!

Samvachchhariam vaikkamam, (6)

(Gesture of not to come back in the sacred space of the guru)

padikkamämi, Khamäsamanänam,

Samvachchhariaae äsäyanäe tittisanna yaräe

Jam kinchi michchhäe,

mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,

kohäe, mänäe, mäyäe, Lobhäe,

Savva-käliäe, savva-michchho-vayäräe,

Savva-dhammä-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam

vosirämi. (7)

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.

Now shravaks with charavala will stand up for Samvatsari Khamana. Paying obeisance to the preceptor with complete humility, Seeking forgiveness for the violations committed, we Seek forgiveness for violence caused to any form of life.

Gratitude shown towards guru



Ichchhā-kārena sandisaha

bhagavan !



Pattea, khāmanenam

Abbhutthiomi, abbhintara-samvatchchhariam

khāmeum?

Ichchham, Khāmemi samvachchhariam

(Establish right hand on charvala or katasana)

**Bār māsānam, chovis pakkhānam,
tranaso saath rāi divasānam,
Jam kinchi apattiam, para-pattiam;
bhatte, pāne;**

**Vinae, veyāvachche; ālāve, samlāve;
uchchāsane, samāsane;**

**Antara-bhāsāe, uvari-bhāsāe; jam kinchi majjha
Vinaya-parihinam, suhumam vā, bāyaram vā;
Tubbhe jānaha, aham na jānāmi;
Tassa michchhä mi dukkadam. (1)**

O Guru Mahārāj! Please voluntarily give me permission to ask for your forgiveness for any wrong doing that I may have done to you during the year. (Guru Mahārāj now will say, “Please do so”)

I accept your permission. For 12 months, 24 fortnights, 360 mornings and evenings I beg for your pardon, for all the wrong doing that I may have committed during the year. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.

('Michchha mi Dukkaddam' to everyone)

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2)

nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam



khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(4-Asking about virtuous activities)



Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)



Khämemi khamä-samano!

Samvachchhariam vaikkamam, (6)

ävassiäe

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamämi, Khamäsamanānam,
Samvachchhariaae äsäyanäe tittisanna yaräe
Jam kinchi michchhäe,
mana-dukkadäe, vaya-dukkadäe,
Käya-dukkadäe, kohäe, mänäe, mäyäe,
Lobhäe, Savva-käliäe, savva-michchho-vayäräe,
Savva-dhammä-ikkamanäe
Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !
Padikkamämi, nindämi, garihämi, appānam
vosirämi. (7)



Second obeisance

(1-Showing desire to)

Ichchhämi khamä-samano!

Vandium jävanijjāe, nisihiäe, (1)

(2-Asking permission for)

Anujānaha me miuggaham, (2)

nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-kāyam

kāya-samphāsam

khamanijjo bhe! Kilāmo?



(3-Asking of wellbeing)

Appa-kilantānam bahu-subhena bhe!**Samvachchharo vaikkanto? (3)**

(4-Asking about virtuous activities)

**Jattā bhe? (4)**

(5-capabilities of body)

Javani jjam cha bhe? (5)**Khāmemi khamā-samano!****Samvachchhariam vaikkamam, (6)**

(Gesture of not to come back in the sacred space of the guru)

padikkamāmi, Khamāsamanānam,**Samvachchhariaae āsāyanāe tittisanna yarāe****Jam kinchi michchhāe,****mana-dukkadāe, vaya-dukkadāe, Käya-dukkadāe,****kohāe, mänäe, mäyāe, Lobhāe,****Savva-kāliāe, savva-michchho-vayārāe,****Savva-dhammā-ikkamanāe****Āsāyanāe Jo me aiyāro kao, tassa khamā-samano !****Padikkamāmi, nindāmi, garihāmi, appānam****vosirāmi. (7)**

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.



**Devasia aaloiam padikkanta
ichchhakaren sandisah bhagwan;
Samvachchhariam
padikkamami (or padikkamu?) sammam
padikkammeha, Ichchham**

I have done pratikramanan for the repentance of bad actions done during the day. Lord, grant permission to do pratikraman for the bad actions done in the whole year. permission granted.



Sutra to initiate Samayik
**Karemi bhante !
Sämäiyam sävajjam jogam
pachchakkhämi,**

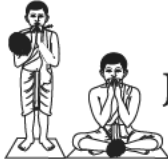
**Jäva niyamam pajjuväsämi, duviham, ti-vihenam,
Manenam, väyäe, käenam, na karemi, na käravemi,**

**Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,
Appānam vosirāmi. (1)**

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sāmāyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawān, I hate myself for committing sinful activities. I repent and apologize for the same. I condemn and censure myself for such sinful activities. By the virtue of Sāmāyika, I am determined to free myself from worldly bondage. (1)

Shravak with charavala, bow down in standing posture or seated

performing Kausagga for wrongdoing



Ichchhāmi padikkamiu,

Jo me Samvachchhario aiyāro kao,

kāio, Vāio, mānasio, ussutto,

ummaggo,

Akappo, akaranijjo, dujjhāo, duvvichintio,

Anāyāro, anichchhiavvo, asāvaga-pāuggo,

Nāne, dansane, charittā-charitte, sue, sāmāie,

Tinham guttinam, chaunham kasāyānam,

Panchanha-manu vvayānam, tinham guna-

vvayānam,

Chaunham sikkhā-vayānam,

Bārasa-vihassa sāvaga-dhammassa,

**Jam khandiam jam virāhiam,
Tassa michchhā mi dukkadam. (1)**

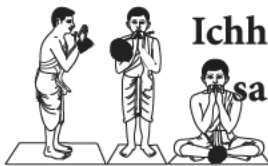
I wish to stand in a meditation posture for whatever faults I may have committed during the year through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman. In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-vratas). In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

Paying obeisance to Lord and preceptor (with five organs of the body)



**Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe,
matthaena vandāmi. (1)**

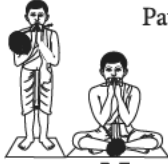
'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



**Ichhakaren sandisah bhagwan,
samvatsari suttam kadhu?
Ichchham**

Lord, grant permission to recite 'Samvatsaari Sutra' permission granted.

(Recite three Navkar, and 'Vanditu Sutra')



Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai

mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Seeking pardon for all sins committed in one's conduct and in one's vows with an overarching prayer to purify one's soul



Vandittu savva-siddhe,

dhammāyarie a savva-sāhu a.

Ichchhāmi padikkamiu,

sāvaga-dhammāiārassa. (1)

Bowing to the Omniscient pathfinders (Tirthankaras) and

liberated souls (Siddhas), the leaders of the monastic congregation (Dharmāchārya), and all the monks (Sādhus), I wish to confess for all the wrong doings I may have committed while following layman's vows. (1)

To pray and ask forgiveness for Common code of conduct

**Jo me vayäiyāro, nāne taha dansane charitte a.
Suhumo va bāyaro vā, tam ninde tam cha garihämi.** (2)

I wish to confess, scorn and reproach for whatever slight or major wrong-doing I may have committed, in respect to ethical behavior related to right knowledge (gyāna), right faith (darshana), right conduct (chāritra) and the other two, austerity (tapa) and energy (virya). (2)

To pray and ask forgiveness for possessiveness

**Duvihe pariggahammi, sävajje bahuvihe a ärambhe.
Kärävane a karane, padikkame samvachchhariam
savvam.** (3)

I want to repent for the wrong-doing I may have committed in regard to acquiring two types of possessiveness, external (wealth, live stock, land etc.) and internal (passions, etc.) as well as any day-to-day harmful activities, either done by me or my approval of such activities done by others. (3)

To pray and ask forgiveness for wrong knowledge

**Jam baddhamindiehim, chauhim kasäehim
appasatthehim.
Rägena va dosena va, tam ninde tam cha garihämi.** (4)

I scorn and reproach all the wrong doing I may have committed as a result of activities by my sense organs (indriya), or by the four kinds of passions (kashäya), and by attachment and aversion. (4)

To pray and ask forgiveness for sinful activities

Ägamane-niggamane, thäne chankamane anäbhoge.

Abhioge a nioge, padikkame samvachchhariam

savvam. (5)

I want to confess for all wrong doings I may have committed during the day while coming, going, standing, moving about, and for any sinful activities I may have performed under pressure from anyone or due to bondage. (5)

To pray and ask forgiveness for any wrong doing of right faith

Sankä kankha vigichchhä,

pasansa taha santhavo kulingisu.

Sammattassa-iäre,

padikkame samvachchhariam savvam. (6)

Chhakkäya-samärambhe,

payane a payävane a je dosä.

Attatthä ya paratthä, ubhayatthä cheva tam ninde. (7)

I want to confess for any wrong doing of right faith that I may have committed during the day, through doubt, desire, dislike, praise and acquaintance with believers in false doctrines. (6)

I criticize myself for the harm I may have caused to the six categories of living beings while cooking, making someone else to

cook or approving someone else cooking, for myself, for others or for both. (Explanation: cooking is just one example. The reprehension or fault is for any activity where there is desire to kill, or actual harm or killing of any living beings). (7)

Confession of violation of ethical codes of conduct

**Panchanhamanu-vvayānam,
guna-vvayānam cha tinhamaiyāre.
Sikkhānam cha chaunham,
padikkame samvachchhāriam savvam. (8)
Padhame anu-vvayammi, thulaga-pānāivāya-viraio.
Äyaria-mappasatthe,
ittha pamāya-ppasangenam. (9)
Vaha-bandha-chhavi-chchhee,
aibhāre bhatta-pāna-vuchchhee.
Padhama-vayassa-iyāre, padikkame
samvachchhāriam savvam. (10)**

I want to confess (pratikramana) for whatever violations I may have committed during the day in respect to the five minor vows (anu vrata), the three spiritual vows of merit (guna vrata) and the four spiritual vows of discipline (shikshā vrata). (8)

With regards to the first minor vow of non-violence, I want to confess for whatever violations I may have committed during the day due to my careless (pramāda) or inappropriate behavior towards any living being, such as beating, binding (tying), mutilating, overloading or starving others. (9,10)

Confession of violation of truthfulness

**Bie anu-vvayammi, parithulaga-aliya-vayana-viraio.
Äyaria-mappasatthe, ittha pamäya-ppasangenam. (11)**

Sahasä rahassa däre, mosuvaese a kudalehe a.

**Biya-vayassa-iäre, padikkame samvachchhariam
savvam. (12)**

With regards to the second minor vow of truthfulness, I want to atone for whatever violations I may have committed during the day due to careless or disapproving behavior, such as falsely accusing, disclosing close secrets of a trusting person, betrayal by divulging spousal secrets, preaching of wrong doctrines or forging of documents. (11,12)

Confession of violation of non-stealing

**Taie anu-vvayammi,
thulaga-paradavva-harana-viraio.
Äyaria-mappasatthe,
ittha pamäya-ppasangenam. (13)**

**Tenähada-ppaoge, tappadiruve viruddha-gamane a.
Kuda-tula kuda-mäne,
padikkame samvachchhariam savvam. (14)**

With regards to the third minor vow of non-stealing, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as buying stolen goods, helping a thief in burglary, adulterating and selling, smuggling and selling contrabands or falsifying weights and measures. (13,14)

Confession of violation of celibacy

**Chautthe anu-vvayammi, nichcham paradära-
gamana-viraio.**

Äyaria-mappasatthe, ittha pamäya-ppasangenam. (15)

Apariggahiä-ittara, ananga-viväha-tivva-anuräge.

**Chauttha-vayassa-iäre, padikkame
samvachchhariam savvam.** (16)

With regards the fourth minor vow of celibacy, I want to confess for whatever adultery I may have committed during the day, due to careless or disapproving behavior, such as illicit sexual relations with unmarried girls or other women, arranging marriage for strangers or having intense sensual desires. (15, 16)

Confession of violation of celibacy

Itto anu-vvae panchamammi,

äyaria-mappasatthammi.

Parimäna-parichchhee,

ittha pamäya-ppasangenam. (17)

**Dhana-dhanna-khitta-vatthu, rупpa-suvanne a
kuvia-parimäne.**

**Dupae chauppayammi ya, padikkame
samvachchhariam savvam.** (18)

With regards to the fifth minor vow of non-possession, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as excessive

accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, or two legged and four legged living beings . (17,18)

Confession of violation of voluntary confinement of directions

**Gamanassa u parimäne,
disäsu uddham ahe a tiriam cha.
Vuddhi sai-antaraddhä,
padhamammi guna-vvae ninde. (19)**

With regards to voluntary confinement of directions (dig vrata) the first spiritual vow of self-discipline (guna vrata), I want to criticize myself for whatever violations I may have committed by increasing or forgetting the restrictions on movement in the upper, lower, or oblique directions. (19)

**Majjammi a mansammi a,
pupphe a phale a gandha-malle a.
Uvabhoga-paribhoge, biammi guna-vvae ninde. (20)
Sachitte padibaddhe, apoli-duppoliam cha ähäre.
Tuchchhosahi-bhakkhanayä, padikkame
samvachchhariam savvam. (21)**

With regards to simplicity (bhogäbhoga vrata) the second spiritual vow of self-discipline, I want to repent for whatever violations I may have committed, such as, consuming alcoholic beverages, meat, other forbidden food and fruits, enjoying the fragrance of flowers, camphor, or wearing flower garlands. (20)

I want to make it right by confessing for whatever violations I may have committed during the day by using sentient things, eating uncooked or partially cooked food, or food of little or no nutritious value (Junk food). (21)

Ingäli-vana-sädi-, bhädi-phodi suvajjae kammam.

**Väniijam cheva danta-lakkha-rasa-kesa-visa-
visayam. (22)**

Evam khu janta-pillana kammam,

Nillanchhanam cha dava-dänam.

Sara-daha-taläya-sosam, asai-posam cha vajjijjä. (23)

A lay person should strictly avoid the following five occupations harmful to living beings:

Occupations dealing with furnaces, Occupations involving destruction of plant or animal life, or Pollution of the environment and natural resources, Trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, meat, honey, liquor, pesticides, toxic substances, Slaves, bird feathers, animal hairs, and weapons. (22)

For the same reason one should avoid the following five activities; use of grinding machines; piercing of the nose, ears or cut off body parts; setting fire in forests, houses or fields with vegetation; emptying lakes and water reservoirs; supporting the profession of prostitution; and raising wild animals. (23)

Confession of violation of any wrong doings

**Satthaggi-musala-jantaga-tana-katthe manta-mula-
bhesajje.**

**Dinne davävie vä,
 padikkame samvachchhariam savvam. (24)**
**Nhānu-vvattana-vannaga-vilevane
 sadda-ruva-rasa-gandhe.
 Vatthāsana-ābharane, padikkame
 samvachchhariamsavvam. (25)**
**Kandappe kukkuie,
 mohari-ahigarana-bhoga-airitte.
 Dandammi anattthāe,
 taiammi-guna-vvae ninde. (26)**

I want to amend by confessing for any wrong doing I may have committed during the day by providing weapons, kilns (furnaces) for fire, wooden pestles (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs and powders. (24)

I want to amend by confessing for any wrong doing I may have committed during the day like using excessive water to bathe, applying turmeric powder to the body, applying fragrant powder or sandal wood paste to the body, listening to music and watching television excessively for entertainment, using make-up, scents, flashy clothes, luxurious seats, jewelry, etc. (25)

With regards to avoiding purposeless sin (anarthadanda Viraman vrata), the third spiritual vow of merit, I want to reprehend for whatever violations I may have committed, such as telling vulgar stories, crude jokes and making fun of others; keeping arms in the house; and possessing things in excess. (26)

Confession of violation of samayik ritual

**Tivihe duppanihäne, ana-vatthäne tahä sai-vihune.
Sämäiya-vitaha-kae, padhame sikkhä-vae ninde. (27)**

With regards to the practice of equanimity (sämäyika), the first Disciplinary vow (shiksä vrata), I want to criticize myself for whatever violations I may have committed, such as non-vigilant activities of mind, speech and body (evil thoughts, words or actions), taking wrong postures, forgetfulness about the time of performing sämäyika etc. (27)

Confession of violation of any additional confinement

**Änavane pesavane, sadde ruve a puggala-kkheve.
Desävagäsiammi, bie sikkhä-vae ninde. (28)**

With regards to additional confinement (deshäväkäshika vrata) the second Disciplinary vow, I want to repent for whatever violations I may have committed, such as getting or sending things for self-consumption or business beyond the set limits; drawing someone's attention by coughing, clapping, making sound or throwing objects. (28)

Confession of violation of living an ascetic's life

**Santhäruchchära-vihi-pamäya taha
cheva bhoyanä-bhoe.**

Posaha-vihi-vivarie, taie sikkhä-vae ninde. (29)

With regards to living an ascetic's life (sadhu) for limited duration (posadhovaväsa vrata), the third Disciplinary vow, I want to repent for whatever violations I may have committed, such as not

being vigilant while putting things down on the floor; being negligent at the time of urinating and defecating; idling away the time by napping or sleeping and worrying about meals. (29)

Confession of violation of charity

**Sachitte nikkhivane, pihine vavaesa-machchhare
cheva.**

Käläikkama-däne, chautthe sikkhä-vae ninde. (30)

Suhiesu a duhiesu a, jä me assanjaesu anukampä.

Rägena va dosena va,

tam ninde tam cha garihämi. (31)

Sähusu samvibhägo,

na kao tava-charana-karana-juttesu.

Sante phäsua-däne, tam ninde tam cha garihämi. (32)

With regards to charity (dāna vrata), the fourth Disciplinary vow, I want to reprehend for whatever violations I may have committed, such as covering up alms with living things; telling lies about articles offered to the monks or inviting them to take meal after their time has passed; doing charity in a state of anger, pride or jealousy. (30)

I want to criticize and reprehend myself in the presence of the holy preceptor (guru), for any wrong doing I may have committed by serving worthy or unworthy monks and nuns, out of attachment towards them or with feelings of aversion towards them. (31)

I want to criticize and reprehend myself in the presence of the holy preceptor, if I have failed to give alms to the monks who faithfully observe vows of austerity and self-restraint. (32)

Confession of violation of auspicious voluntary death

Iha-loe para-loe, jivia-marane a äsansa-paoge.

Pancha-viho aiäro, mä majjha hujja maranante. (33)

I do not want to commit any one of the following five wrongdoing during the vow of auspicious voluntary death (sanlekhanä) to wish for material happiness in this life or in the next life; to desire to live longer if I gain name and fame by austerity; to desire to die if sorrows befalls me; or to entertain intense sensual desires. (33)

Confession of violation of harmful bodily activity

Käena käiassa, padikkame väiassa väyäe.

Manasä mänasiassa, savvassa vayäiärassa. (34)

I want to repent by confessing any wrong doing I may have committed with respect to any of the vows and restraints through harmful physical, vocal or mental activities. (34)

Vandana-vaya-sikkhä-gäravesu,

sannä-kasäya-dandesu.

Guttisu a samiisu a, jo aiäro a tam ninde. (35)

I criticize myself for any wrongdoing I may have committed with respect to: two types of worships {to God and to spiritual teacher(vandankärya)}; 12 vows (vratkärya); two types of teachings {to read the scriptures, to understand them and to put into practice (shikshäkarma)}; three kinds of prides (gärava) (of taste, wealth and physical health); four types of instincts (sangnä) (of food, fear, sex and hoarding), four types of passions (kashäya);

three types of evil activities (danda) (mental, verbal and physical); three-fold self-control (gupti); and five-fold vigilance (samiti). (35)

**Sammadditthi jivo,
jai vi hu pävam samāyarai kinchi.
Appo si hoi bandho,
jena na niddhamdhasam kunai. (36)
Tam pi hu sapadikkamanam,
Sappariävam sauttara-gunam cha.**

Khippam uvasāmei, vähi vva susikkhio vijjo. (37)

A person with right faith acquires only minor karmic bond even though they may commit sins because they do not act with malice or cruelty. When he confesses and repents as prescribed by a spiritual preceptor he gets rid of them swiftly, the same way a well trained physician cures sickness. (36,37)

**Jahä visam kuttha-gayam, manta-mula-visārayä.
Vijjä hananti mantehim, to tam havai nivvisam. (38)
Evam attha-viham kammam, räga-dosa-samajjiam.
Äloanto a nindanto, khippam hanai susävaö. (39)
Kaya-pävo vi manusso, äloia nindia guru-sagäse.
Hoi airega-lahuo, oharia-bharuvva bhäravaho. (40)**

Just as a well-trained physician removes the poison spread in a body and renders it poison-free with help of right spells, a layperson that has confessed and repented his sins sincerely in

front of a spiritual preceptor, is able to swiftly destroy the bonds of all eight karmas formed due to hatred and attachment. He lightens his burden of sins just as a person feels lightened when he unloads the heavy burden he happens to carry. (38, 39, 40)

Ävassaena eena, sävao jaivi bahurao hoi.

Dukkhānamanta-kiriam, kāhi achirena kālena. (41)

A layperson that has accumulated much karmic dust due to sinful activities will be able to destroy all the sinful sorrows by performing spiritual retreat involving penance. (Pratikramana). (41)

Äloanä bahuvihä,

na ya sambhariä padikkamana-käle.

Mula-guna-uttara-gune,

tam ninde tam cha garihämi. (42)

I want to criticize myself and repent in front of a spiritual preceptor for any wrong doing I may have committed from not contemplating on any lapses related to principal vows {(mula guna)- (five minor vows and three merit vows)}and {auxiliary vows (uttara guna) -(Disciplinary vow)}at the time of performing penitential retreat (pratikramana). (42)

Tassa dhammassa kevali-pannattassa,

Abbhutthio mi ärähanäe,

virao mi virähanäe.

Tivihena padikkanto, vandämi jine chauvvisam. (43)

**I am ready to follow the layman's vows laid down by
Omniscients, and I bow to the 24 Tirthankars
(pathfinders) while performing penitential retreat
for any sins committed through the activities of
mind, speech and body. (43)**

**Jävanti cheiäim, uddhe a ahe a tiria-loe a.
Savväim täim vande, iha santo tattha santäim. (44)
Jävanta ke vi sähu, bharaheravaya-mahävidehe a.
Savvesim tesim panao,
tivihena tidanda-virayānam. (45)**

I, who live here, adore all those images of Jinas present in the upper world, lower world and the middle world, and pay my respect to all the monks, who have freed themselves from the mental, verbal and bodily sins, residing in five Bhārata, five Airāvata and five Mahāvīdeha continents (kshetras). (44, 45)

prayer for equanimity and right faith

**Chira-sanchiya-päva-panāsani,
Bhava-saya-sahassa-mahanie.
Chauvisa-jina-viniggaya-kahäi, volantu me diahä. (46)
Mama mangala-marihäntä,
Siddhä sähu suam cha dhammo a.
Samma-dditthi devä,
dintu samāhim cha bohim cha. (47)**

I wish to spend all my days contemplating on the Scriptures spoken by the 24 Tirthankars, which destroy all the sins committed from eternity and bring an end to the multitude of rebirths. (46)

The Lord Arihanta, Lord Siddhas, respected monks and Scriptures are auspicious to me. O Enlightened one, bestow equanimity (calmness) and right faith on me. (47)

reason to do pratikraman

**Padisiddhānam karane, kichchāna-makarane
padikkamanam.**

Asaddahane a tahä, vivaria-paruvanäe a. (48)

One should perform penitential retreat for any wrong doing one may commit in respect to the following four reasons: committing forbidden activities listed in the scriptures, failing to do the pious activities, having doubt in the scriptures, and speaking against the scriptures. (48)

Forgiveness to all living beings

Khämemi savva-jive, savve jivä khamantu me.

Mitti me savva-bhuesu, veram majjha na kenai. (49)

Evamaham äloia,

nindia-garahia-duganchhiam sammam.

Tivihena padikkanto, vandämi jine chauvvisam. (50)

I forgive all living beings. I seek pardon from all living beings. I am friendly towards all living beings. I seek enmity (hatred) with none. (49)

I bow down to 24 Tirthankars after purifying the mind, speech and body by contemplating, reprehending, repenting and despising my sins in the presence of a spiritual preceptor. (50)

The whole congregation of shravak and Shravikas will sing devotional hymn in glorification of the goddess of all knowledge goddess saraswati.



Eulogy of the God of Scriptures

**Sua-devayā bhagavai,
nānā-varaniya-kamma-
sanghāyaam.**

Tesim khaveu sayayam, jesim sua-sāyare bhatti. (1)

Saraswati Devi, Goddess of Learning, I stand in meditation and offer my prayer to you. Saraswati Devi! Destroy the knowledge obscuring Karma (Jnānvarniya karma) of devotees who have faith in the Scriptures, the ocean of enlightened knowledge. (1)

Hymn of praise to Goddess of Learning Saraswati Devi.

After seating down and raising right knee,
recite 'Vanditu Sutra'.

Paying obeisance to the highly venerable five-fold hierarchy



Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

**Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai
mangalam. (1)**

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Sutra to initiate Samayik



**Karemi bhante !
Sāmāiyam sāvajjam jogam
pachchakkhāmi,**

**Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
Manenam, vāyāe, kāenam, na karemi, na kāravemi,
Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,
Appānam vosirāmi. (1)**

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sāmāyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawān, I hate myself for committing sinful activities. I repent and apologize for the same. I condemn and censure myself for such sinful activities. By the virtue of Sāmāyika, I am determined to free myself from worldly bondage. (1)



**ichhami padikkamiu,
Jo me Samvachchhario
aiyāro kaio, kāio,**

**Vāio, mānasio, ussutto, ummaggo,
Akappo, akaranijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinham guttinam, chaunham kasāyānam,
Panchanha-manu vvayānam, tinham guna-
vvayānam, Chaunham sikkhā-vayānam,
Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa michchhā mi dukkadam. ⁽¹⁾**

I wish to stand in a meditation posture for whatever faults I may have committed during the year through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman. In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-vratas). In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

Description of the 5 main deviations and sub divisions of the conduct of shravak and its violations, with an implied prayer to make such sins fruitless with 'Michchha mi dukkadham'.

Seeking pardon for all sins committed in one's conduct and in one's vows with an overarching prayer to purify one's soul



**Vandittu savva-siddhe,
dhammāyarie a savva-sāhu a.
Ichchhāmi padikkamiu,
sāvaga-dhammāiārassa. (1)**

Bowing to the Omniscient pathfinders (Tirthankaras) and liberated souls (Siddhas), the leaders of the monastic congregation (Dharmāchārya), and all the monks (Sādhus), I wish to confess for all the wrong doings I may have committed while following layman's vows. (1)

To pray and ask forgiveness for Common code of conduct

**Jo me vayāiyāro, nāne taha dansane charitte a.
Suhumo va bāyaro vā, tam ninde tam cha garihāmi. (2)**

I wish to confess, scorn and reproach for whatever slight or major wrong-doing I may have committed, in respect to ethical behavior related to right knowledge (gyāna), right faith (darshana), right conduct (chāritra) and the other two, austerity (tapa) and energy (virya). (2)

To pray and ask forgiveness for possessiveness

**Duvihe pariggahammi, sāvajje bahuvihe a ārambhe.
Kārāvane a karane,
padikkame samvachchhāriam savvam. (3)**

I want to repent for the wrong-doing I may have committed in regard to acquiring two types of possessiveness, external (wealth, live stock, land etc.) and internal (passions, etc.) as well as any day-to-day harmful activities, either done by me or my approval of such activities done by others. (3)

To pray and ask forgiveness for wrong knowledge

**Jam baddhamindiehim, chauhim kasäehim
appasatthehim.**

Rägena va dosena va, tam ninde tam cha garihämi. (4)

I scorn and reproach all the wrong doing I may have committed as a result of activities by my sense organs (indriya), or by the four kinds of passions (kashäya), and by attachment and aversion. (4)

To pray and ask forgiveness for sinful activities

**Ägamane-niggamane, thäne chankamane anäbhoge.
Abhioge a nioge, padikkame samvachchhariam
savvam.** (5)

I want to confess for all wrong doings I may have committed during the day while coming, going, standing, moving about, and for any sinful activities I may have performed under pressure from anyone or due to bondage. (5)

To pray and ask forgiveness for any wrong doing of right faith

**Sankä kankha vigichchhä,
pasansa taha santhavo kulingisu.
Sammattassa-iäre,
padikkame samvachchhariam savvam.** (6)

**Chhakkäya-samärambhe,
payane a payävane a je dosä.**

Attatthä ya paratthä, ubhayatthä cheva tam ninde. (7)

I want to confess for any wrong doing of right faith that I may have committed during the day, through doubt, desire, dislike, praise and acquaintance with believers in false doctrines. (6)

I criticize myself for the harm I may have caused to the six categories of living beings while cooking, making someone else to cook or approving someone else cooking, for myself, for others or for both. (Explanation: cooking is just one example. The reprehension or fault is for any activity where there is desire to kill, or actual harm or killing of any living beings). (7)

Confession of violation of ethical codes of conduct

**Panchanhamanu-vvayānam,
guna-vvayānam cha tinhamaiyāre.**

**Sikkhānam cha chaunham,
padikkame samvachchhāriam savvam.** (8)

Padhame anu-vvayammi, thulaga-pänäivāya-viraio.

**Äyaria-mappasatthe,
ittha pamāya-ppasangenam.** (9)

**Vaha-bandha-chhavi-chchhee,
aibhāre bhatta-pāna-vuchchhee.**

**Padhama-vayassa-iyāre, padikkame
samvachchhāriam savvam.** (10)

I want to confess (pratikramana) for whatever violations I may have committed during the day in respect to the five minor vows (anu vrata), the three spiritual vows of merit (guna vrata) and the four spiritual vows of discipline (shikshā vrata). (8)

With regards to the first minor vow of non-violence, I want to confess for whatever violations I may have committed during the day due to my careless (pramāda) or inappropriate behavior towards any living being, such as beating, binding (tying), mutilating, overloading or starving others. (9, 10)

Confession of violation of truthfulness

Bie anu-vvayammi, parithulaga-aliya-vayana-viraio.

Äyaria-mappasatthe, ittha pamäya-ppasangenam. (11)

Sahasä rahassa däre, mosuvaese a kudalehe a.

Biya-vayassa-iäre, padikkame samvachchhariam

savvam. (12)

With regards to the second minor vow of truthfulness, I want to atone for whatever violations I may have committed during the day due to careless or disapproving behavior, such as falsely accusing, disclosing close secrets of a trusting person, betrayal by divulging spousal secrets, preaching of wrong doctrines or forging of documents. (11, 12)

Confession of violation of non-stealing

Taie anu-vvayammi,

thulaga-paradavva-harana-viraio.

Äyaria-mappasatthe,

ittha pamäya-ppasangenam. (13)

**Tenähada-ppaoge, tappadiruve viruddha-gamane a.
Kuda-tula kuda-mäne,
padikkame samvachchhariam savvam. (14)**

With regards to the third minor vow of non-stealing, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as buying stolen goods, helping a thief in burglary, adulterating and selling, smuggling and selling contrabands or falsifying weights and measures. (13, 14)

Confession of violation of celibacy

**Chautthe anu-vvayammi, nichcham paradära-
gamana-viraio.
Äyaria-mappasatthe, ittha pamäya-ppasangenam. (15)
Apariggahiä-ittara, ananga-viväha-tivva-anuräge.
Chauttha-vayassa-iäre, padikkame
samvachchhariam savvam. (16)**

With regards the fourth minor vow of celibacy, I want to confess for whatever adultery I may have committed during the day, due to careless or disapproving behavior, such as illicit sexual relations with unmarried girls or other women, arranging marriage for strangers or having intense sensual desires. (15, 16)

Confession of violation of celibacy

**Itto anu-vvae panchamammi,
äyaria-mappasatthammi.
Parimäna-parichchhee,**

ittha pamäya-ppasangenam. (17)

**Dhana-dhanna-khitta-vatthu, ruppa-suvanne a
kuvia-parimäne.**

**Dupae chauppayammi ya, padikkame
samvachchhariam savvam. (18)**

With regards to the fifth minor vow of non-possession, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, or two legged and four legged living beings . (17,18)

Confession of violation of voluntary confinement of directions

**Gamanassa u parimäne,
disäsu uddham ahe a tiriam cha.
Vuddhi sai-antaraddhä,
padhamammi guna-vvae ninde. (19)**

With regards to voluntary confinement of directions (dig vrata) the first spiritual vow of self-discipline (guna vrata), I want to criticize myself for whatever violations I may have committed by increasing or forgetting the restrictions on movement in the upper, lower, or oblique directions. (19)

**Majjammi a mansammi a,
pupphe a phale a gandha-malle a.
Uvabhoga-paribhoge,**

biammi guna-vvae ninde. (20)
Sachitte padibaddhe, apoli-duppoliam cha ähäre.
Tuchchhosahi-bhakkhanayä, padikkame
samvachchhariam savvam. (21)

With regards to simplicity (bhogäbhoga vrata) the second spiritual vow of self-discipline, I want to repent for whatever violations I may have committed, such as, consuming alcoholic beverages, meat, other forbidden food and fruits, enjoying the fragrance of flowers, camphor, or wearing flower garlands. (20)

I want to make it right by confessing for whatever violations I may have committed during the day by using sentient things, eating uncooked or partially cooked food, or food of little or no nutritious value (Junk food). (21)

Ingäli-vana-sädi-, bhädi-phodi suvajjae kammam.
Vänijjam cheva danta-lakkha-rasa-kesa-visa-
visayam. (22)

Evam khu janta-pillana kammam,
Nillanchhanam cha dava-dänam.
Sara-daha-taläya-sosam, asai-posam cha vajjijjä. (23)

A lay person should strictly avoid the following five occupations harmful to living beings:

Occupations dealing with furnaces, Occupations involving destruction of plant or animal life, or Pollution of the environment and natural resources, Trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, meat, honey, liquor, pesticides, toxic substances, Slaves, bird feathers, animal hairs, and weapons. (22)

For the same reason one should avoid the following five activities; use of grinding machines; piercing of the nose, ears or cut off body parts; setting fire in forests, houses or fields with vegetation; emptying lakes and water reservoirs; supporting the profession of prostitution; and raising wild animals. (23)

Confession of violation of any wrong doings

**Satthaggi-musala-jantaga-tana-katthe manta-mula-
bhesajje.**

**Dinne davävie vä,
padikkame samvachchhariam savvam. (24)**

**Nhānu-vvattana-vannaga-vilevane
sadda-ruva-rasa-gandhe.**

**Vatthāsana-ābharane, padikkame
samvachchhariamsavvam. (25)**

**Kandappe kukkuie,
mohari-ahigarana-bhoga-airitte.**

**Dandammi anattthāe,
taiammi-guna-vvae ninde. (26)**

I want to amend by confessing for any wrong doing I may have committed during the day by providing weapons, kilns (furnaces) for fire, wooden pestles (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs and powders. (24)

I want to amend by confessing for any wrong doing I may have committed during the day like using excessive water to bathe, applying turmeric powder to the body, applying fragrant powder

or sandal wood paste to the body, listening to music and watching television excessively for entertainment, using make-up, scents, flashy clothes, luxurious seats, jewelry, etc. (25)

With regards to avoiding purposeless sin (anarthadanda Viraman vrata), the third spiritual vow of merit, I want to reprehend for whatever violations I may have committed, such as telling vulgar stories, crude jokes and making fun of others; keeping arms in the house; and possessing things in excess. (26)

Confession of violation of samayik ritual

**Tivihe duppanihāne, ana-vatthāne tahā sai-vihune.
Sāmāiya-vitaha-kae, padhame sikkhā-vae ninde.** (27)

With regards to the practice of equanimity (sāmāyika), the first Disciplinary vow (shiksā vrata), I want to criticize myself for whatever violations I may have committed, such as non-vigilant activities of mind, speech and body (evil thoughts, words or actions), taking wrong postures, forgetfulness about the time of performing sāmāyika etc. (27)

Confession of violation of any additional confinement

**Ānavane pesavane, sadde ruve a puggala-kkheve.
Desāvagāsiammi, bie sikkhā-vae ninde.** (28)

With regards to additional confinement (deshāvakāshika vrata) the second Disciplinary vow, I want to repent for whatever violations I may have committed, such as getting or sending things for self-consumption or business beyond the set limits; drawing someone's attention by coughing, clapping, making sound or throwing objects. (28)

Confession of violation of living an ascetic's life

**Santhäruchchära-vihi-pamäya taha
cheva bhoyanä-bhoe.**

Posaha-vihi-vivarie, taie sikkhä-vae ninde. (29)

With regards to living an ascetic's life (sadhu) for limited duration (posadhopaväsa vrata), the third Disciplinary vow, I want to repent for whatever violations I may have committed, such as not being vigilant while putting things down on the floor; being negligent at the time of urinating and defecating; idling away the time by napping or sleeping and worrying about meals. (29)

Confession of violation of charity

**Sachitte nikkhivane, pihine vavaesa-machchhare
cheva.**

Käläikkama-däne, chautthe sikkhä-vae ninde. (30)

Suhiesu a duhiesu a, jä me assanjaesu anukampä.

**Rägena va dosena va,
tam ninde tam cha garihämi. (31)**

**Sähusu samvibhägo,
na kao tava-charana-karana-juttesu.**

Sante phäsua-däne, tam ninde tam cha garihämi. (32)

With regards to charity (dāna vrata), the fourth Disciplinary vow, I want to reprehend for whatever violations I may have committed, such as covering up alms with living things; telling lies about articles offered to the monks or inviting them to take meal after their time has passed; doing charity in a state of anger, pride or jealousy. (30)

I want to criticize and reprehend myself in the presence of the holy preceptor (guru), for any wrong doing I may have committed by serving worthy or unworthy monks and nuns, out of attachment towards them or with feelings of aversion towards them. (31)

I want to criticize and reprehend myself in the presence of the holy preceptor, if I have failed to give alms to the monks who faithfully observe vows of austerity and self- restraint. (32)

Confession of violation of auspicious voluntary death

Iha-loe para-loe, jivia-marane a äsansa-paoge.

Pancha-viho aiäro, mä majjha hujja maranante. (33)

I do not want to commit any one of the following five wrongdoing during the vow of auspicious voluntary death (sanlekhanä) to wish for material happiness in this life or in the next life; to desire to live longer if I gain name and fame by austerity; to desire to die if sorrows befalls me; or to entertain intense sensual desires. (33)

Confession of violation of harmful bodily activity

Käena käiassa, padikkame väiassa väyäe.

Manasä mänasiassa, savvassa vayäiärassa. (34)

I want to repent by confessing any wrong doing I may have committed with respect to any of the vows and restraints through harmful physical, vocal or mental activities. (34)

Vandana-vaya-sikkhä-gäravesu,

sannä-kasäya-dandesu.

Guttisu a samiisu a, jo aiäro a tam ninde. (35)

I criticize myself for any wrongdoing I may have committed with respect to: two types of worships {to God and to spiritual teacher(vandankärya)}; 12 vows (vratkärya); two types of teachings {to read the scriptures, to understand them and to put into practice (shikshäkarma)}; three kinds of prides (gärava) (of taste, wealth and physical health); four types of instincts (sangnä) (of food, fear, sex and hoarding), four types of passions (kashäya); three types of evil activities (danda) (mental, verbal and physical); three-fold self-control (gupti); and five-fold vigilance (samiti). (35)

**Sammadditthi jivo,
jai vi hu pävam samäyarai kinchi.**

**Appo si hoi bandho,
jena na niddhamdhasam kunai. (36)**

**Tam pi hu sapadikkamanam,
Sappariävam sauttara-gunam cha.**

Khippam uvasämei, vähi vva susikkhio vijjo. (37)

A person with right faith acquires only minor karmic bond even though they may commit sins because they do not act with malice or cruelty. When he confesses and repents as prescribed by a spiritual preceptor he gets rid of them swiftly, the same way a well trained physician cures sickness. (36,37)

**Jahä visam kuttha-gayam, manta-mula-visärayä.
Vijjä hananti mantehim, to tam havai nivvisam. (38)
Evam attha-viham kammam, räga-dosa-samajjiam.**

Äloanto a nindanto, khippam hanai susävaö. (39)

**Kaya-pävo vi manusso, äloia nindia guru-sagäse.
Hoi airega-lahuo, oharia-bharuvva bhäravaho. (40)**

Just as a well-trained physician removes the poison spread in a body and renders it poison-free with help of right spells, a layperson that has confessed and repented his sins sincerely in front of a spiritual preceptor, is able to swiftly destroy the bonds of all eight karmas formed due to hatred and attachment. He lightens his burden of sins just as a person feels lightened when he unloads the heavy burden he happens to carry. (38, 39, 40)

**Ävassaena eena, sävao jaivi bahurao hoi.
Dukkhānamanta-kiriam, kähi achirena kälena. (41)**

A layperson that has accumulated much karmic dust due to sinful activities will be able to destroy all the sinful sorrows by performing spiritual retreat involving penance. (Pratikramana). (41)

**Äloanä bahuvihä,
na ya sambhariä padikkamana-käle.
Mula-guna-uttara-gune,
tam ninde tam cha garihämi. (42)**

I want to criticize myself and repent in front of a spiritual preceptor for any wrong doing I may have committed from not contemplating on any lapses related to principal vows {(mula guna)- (five minor vows and three merit vows)}and {auxiliary vows (uttara guna) -(Disciplinary vow)}at the time of performing penitential retreat (pratikramana). (42)

(Shravak with charavala will stand and rest will lower their right knee)

**Tassa dhammassa kevali-pannattassa,
Abbhutthio mi ärähanäe, virao mi virähanäe.
Tivihena padikkanto, vandämi jine chauvvisam. (43)
I am ready to follow the layman's vows laid down by
Omniscients, and I bow to the 24 Tirthankars
(pathfinders) while performing penitential retreat
for any sins committed through the activities of
mind, speech and body. (43)**

(recite rest of the sutras in yogmudra)
respect to all the images of jinas

**Jävanti cheiäim, uddhe a ahe a tiria-loe a.
Savväim täim vande, iha santo tattha santäim. (44)
Jävanta ke vi sähu, bharaheravaya-mahävidehe a.
Savvesim tesim panao,
tivihena tidanda-virayänam. (45)**

I, who live here, adore all those images of Jinas present in the upper world, lower world and the middle world, and pay my respect to all the monks, who have freed themselves from the mental, verbal and bodily sins, residing in five Bhārata, five Airāvata and five Mahāvīdeha continents (kshetras). (44, 45)

prayer for equanimity and right faith

**Chira-sanchiya-päva-panāsani,
Bhava-saya-sahassa-mahanie.
Chauvisa-jina-viniggaya-kahäi, volantu me diahä. (46)**

**Mama mangala-marihantä,
Siddhā sāhu suam cha dhammo a.
Samma-dditthi devä,
dintu samāhim cha bohim cha. (47)**

I wish to spend all my days contemplating on the Scriptures spoken by the 24 Tirthankars, which destroy all the sins committed from eternity and bring an end to the multitude of rebirths. (46)

The Lord Arihanta, Lord Siddhas, respected monks and Scriptures are auspicious to me. O Enlightened one, bestow equanimity (calmness) and right faith on me. (47)

reason to do pratikraman

**Padisiddhānam karane, kichchāna-makarane
padikkamanam.**

Asaddahane a tahä, vivaria-paruvanäe a. (48)

One should perform penitential retreat for any wrong doing one may commit in respect to the following four reasons: committing forbidden activities listed in the scriptures, failing to do the pious activities, having doubt in the scriptures, and speaking against the scriptures. (48)

Forgiveness to all living beings

**Khämemi savva-jive, savve jivä khamantu me.
Mitti me savva-bhuesu, veram majjha na kenai. (49)
Evamaham äloia,**

nindia-garahia-duganchhiam sammam.

Tivihena padikkanto, vandāmi jine chauvvisam. (50)

I forgive all living beings. I seek pardon from all living beings. I am friendly towards all living beings. I seek enmity (hatred) with none. (49)

I bow down to 24 Tirthankars after purifying the mind, speech and body by contemplating, reprehending, repenting and despising my sins in the presence of a spiritual preceptor. (50)



Sutra to initiate Samayik

Karemi bhante !

**Sāmāiyam sāvajjam jogam
pachchakkhāmi,**

Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,

Manenam, vāyāe, kāenam,

na karemi, na kāravemi,

Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,

Appānam vosirāmi. (1)

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sāmāyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawān, I hate myself for committing sinful activities. I repent and apologize for the same. I condemn and censure myself for such sinful activities. By the virtue of Sāmāyika, I am determined to free myself from worldly bondage. (1)

Shravak with charavala, bow down in standing posture or seated

Description and confession of ethical codes of conduct



Ichchhami thami kaussaggam

Jo me samvatsariyo aiyāro kao, kāio,

Vāio, mānasio, ussutto, ummaggo,

Akappo, akaranijjo, dujjhāo, duvvichintio,

Anāyāro, anichchhiavvo, asāvaga-pāuggo,

Nāne, dansane, charittā-charitte, sue, sāmāie,

Tinham guttinam, chaunham kasāyānam,

Panchanha-manu vvayānam, tinham guna-

vvayānam,

Chaunham sikkhā-vayānam,

Bārasa-vihassa sāvaga-dhammassa,

Jam khandiam jam virāhiam,

Tassa michchhā mi dukkadam. (1)

I wish to stand in a meditation posture for whatever faults I may have committed during the year through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman. In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-vratas). In regard to three spiritual merit

vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

Special repentance for the for the violence caused to various living being
(while walking on the way)



**Tassa uttari-karanenam,
pāyachchhitta-karanenam,**

Visohi-karanenam, visalli-karanenam,

Pāvānam kammānam,

Nigghāyanatthāe, thāmi kāussaggam. (1)

I now want to absolve all my sins committed (as mentioned in the Iriyāvahiya Sutra) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing to impress others or for worldly gains) and to completely destroy all my sins, I shall now perform Kāyotsarga.

Description of the 16 exceptions permitted during Kayotsarga



**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, vāya-nisaggenam,
bhamalie, pitta-muchchhāe. (1)
Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)**

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantānam bhagavantānam,

Namukkārenam na päremi. (4)

Täva käyam thānenam monenam jhānenam,

Appānam vosirāmi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

(Observe kausagga of 40 logassa till 'chandesu nimmalayara' plus one navkar or 160 navkar. Than recite one logassa.

Devotional eulogy of 24 Tirthankars with their names



**Logassa ujjoa-gare,
dhamma- tittha-yare jine.**

**Arihante kittaisam,
chauvisam pi kevali. (1)**

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supäsam,
Jinam cha Chanda-ppaham vande. (2)
Suvihim cha puppha-dantam,
Siala-Sijjamsa-Väsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandämi. (3)
Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.
Vandämi Rittha-nemim,
Päsam taha Vaddhamānam cha. (4)
Evam mae abhithuä,
Vihuya-rayä-malä pahina-jara-maranä.
Chau-visam pi jinavarä, Tittha-yarä me pasiyantu. (5)
Kittiya-vandiya-mahiyä, je e logassa uttamä siddhä.
Ärugga-bohi-läbham,
samähi-vara-muttamam-dintu. (6)
Chandesu nimmala-yarä, äichchesu ahiyam
payäsa-yarä.
Sägara-vara-gambhirä, siddhä siddhim mama
disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

(Inspect Muhapatti)

25 sayings for inspection of the muhapatti

25 bols of muhapatti

1- Sutra Artha Tattva kari sadahu;

2- Samyaktva mohaniya, 3- Misra mohaniya,

4- Mithyatva mohaniya pariharu;

5- Kama raga, 6- Sneha raga,

7- Drashti raga pariharu;





- 8- Sudeva, 9- Suguru, 10- Sudharma adaru;
 11- Kudeva, 12- Kuguru,
 13- Kudharma pariharu;
 14- Gyan, 15- Darshan, 16- Charitra adaru;
 17-Gyan-viradhana, 18-Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti,
 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda,
 25- Kaya-danda pariharu;



25 sayings for inspection of the body

25 bols of Body parts.

(left hand) 1- Hasya, 2- Rati,
 3- Arati pariharu;

(right hand) 4- Bhaya, 5- Shok,
 6- Jugupsa pariharu;



(ladies won't say) {(forehead)

7- Krishna-leshya, 8- Nila-leshya,
 9- Kapota-lesya pariharu;}



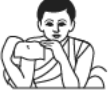
(mouth) 10- Rasa-garava,

11- Ruddhi-garava,
 12- Shata-garava pariharu;

(ladies won't say) {(chest)

13-Maya-shalya, 14- Niyam-shalya,
 15- Mithyatva-salya pariharu;}





(ladies won't say) {(right shoulder)

16-Krodha, 17- Mana pariharu;}



(ladies won't say) {(left shoulder)

18- Maya; 19- Lobha pariharu}



(right foot) 20- Pruthvikaya, 21- Apkaya,

22- Teukaya ni jayana karu;



(left foot) 23- Vayukaya, 24- Vanaspati kaya,

25- Tras kaya ni raksha karu.

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2)

nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam



khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(4-Asking about virtuous activities)

**Jattä bhe?** (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)**Khämemi khamä-samano!****Samvachchhariam vaikkamam,** (6)**ävassiäe**

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamämi, Khamäsamanānam,**Samvachchhariaae äsäyanäe tittisanna yaräe****Jam kinchi michchhäe,****mana-dukkadäe, vaya-dukkadäe,****Käya-dukkadäe, kohäe, mänäe, mäyäe,****Lobhäe, Savva-käliäe, savva-michchho-vayäräe,****Savva-dhammä-ikkamanäe****Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !****Padikkamämi, nindämi, garihämi, appānam****vosirämi.** (7)

Second obeisance

(1-Showing desire to)

**Ichchhämi khamä-samano!****Vandium jävanijjäe, nisihiäe,** (1)

(2-Asking permission for)

Anujānaha me miuggaham, (2)**nisihi**

(show gesture of moving forward as if entering the sacred space of the guru)

**Aho-kāyam****kāya-samphāsam****khamanijjo bhe! Kilāmo?**

(3-Asking of wellbeing)

Appa-kilantānam bahu-subhena bhe!**Samvachchharo vaikkanto? (3)**

(4-Asking about virtuous activities)

**Jattā bhe? (4)**

(5-capabilities of body)

Javani jjam cha bhe? (5)**Khāmemi khamā-samano!****Samvachchhariaam vaikkamam, (6)**

(Gesture of not to come back in the sacred space of the guru)

padikkamāmi, Khamāsamanānam,**Samvachchhariaae āsāyanāe tittisanna yarāe****Jam kinchi michchhāe,****mana-dukkadāe, vaya-dukkadāe, Kāya-dukkadāe,****kohāe, mānāe, māyāe, Lobhāe,****Savva-kāliāe, savva-michchho-vayārāe,****Savva-dhammā-ikkamanāe**

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam

vosirämi. (7)

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.



Ichchhā-kārena

sandisaha bhagavan !

Samapta khāmanenam

Abbhutthiomi, abbhintara

samvatchchhariam khāmeum?



Ichchham,

Khāmemi samvachchhariam

Bār māsānam, chovis pakkhānam,

tranaso saath rāi divasānam,

Jam kinchi apattiam, para-pattiam; bhatte, pāne;

Vinae, veyāvachche; ālāve,

samlāve; uchchāsane, samāsane;

Antara-bhāsāe, uvari-bhāsāe; jam kinchi majjha

Vinaya-parihinam, suhumam vā, bāyaram vā;

Tubbhe jānaha, aham na jānāmi;

Tassa michchhä mi dukkadam. (1)

O Guru Mahārāj! Please voluntarily give me permission to ask for your forgiveness for any wrong doing that I may have done to you during the year. (Guru Mahārāj now will say, “Please do so”)

I accept your permission. I beg for your pardon, for all the wrong doing that I may have committed during the year. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.



Paying obeisance to Lord and preceptor (with five organs of the body)

Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Ichchhakaren sandisah bhagwan,
samvachchhari khamana khamu?
Ichchham

Lord, may I pay obeisance for 'samvatsari' ? Do as per your wish.

With each khamasaman sutra with bowed head, place right palm on charavala and recite one navkar.



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)



Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

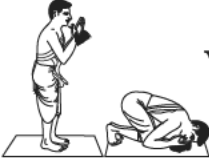
Namo Ayariyānam. Namu Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai

mangalam. (1)

Sirasa manasa matarn vandami (1)



**Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)**



Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai

mangalam. (2)

Sirasa manasa matarn vandami (2)



**Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)**



Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam.

Namo Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim,

Padhamam havai mangalam. (3)

Tassa michchhami dukkadam (3)



Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe,

matthaena vandāmi. (1)



Namo Arihantānam.



Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim,

Padhamam havai mangalam. (4)

Sirasa manasa matarn vandami (4)

Ichchhamo anusatthi

samvachchhariyam sammattam,

devasiam bhanami (padikkamami)

I want your assistance to remain in true faith of jain ideology.
Ending with 'Samvatsari Pratikraman' now I continue with
'Devasiya Pratikraman'.

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2)

nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam



khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(4-Asking about virtuous activities)



Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)



Khämemi khamä-samano!

Samvachchhariam vaikkamam, (6)

ävassiäe

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamämi, Khamäsamanänam,

Samvachchhariaae äsäyanäe tittisanna yaräe
Jam kinchi michchhäe,
mana-dukkadäe, vaya-dukkadäe,
Käya-dukkadäe, kohäe, mänäe, mäyäe,
Lobhäe, Savva-käliäe, savva-michchho-vayäräe,
Savva-dhammä-ikkamanäe
Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !
Padikkamämi, nindämi, garihämi, appänam
vosirämi. (7)



Second obeisance

(1-Showing desire to)

Ichchhämi khamä-samano!

Vandium jävanijjäe, nisihiäe, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2)

nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam



khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(4-Asking about virtuous activities)

**Jattä bhe? (4)**

(5-capabilities of body)

Javani jjam cha bhe? (5)**Khämemi khamä-samano!****Samvachchhariam vaikkamam, (6)**

(Gesture of not to come back in the sacred space of the guru)

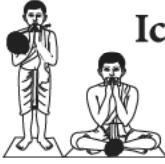
padikkamämi, Khamäsamanānam,**Samvachchhariaae äsäyanäe tittisanna yaräe****Jam kinchi michchhäe,****mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,****kohäe, mänäe, mäyäe, Lobhäe,****Savva-käliäe, savva-michchho-vayäräe,****Savva-dhammä-ikkamanäe****Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !****Padikkamämi, nindämi, garihämi, appänam****vosirämi. (7)**

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want

to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.



Ichchhā-kārena sandisaha bhagavan !

Abbhutthiomi,

abbhintara-devasiam khāmeum?

Ichchham, Khāmemi devasiam

Lord, grant permission to repent for the bad actions done during the day. Permission granted . Repenting the bad actions.



(establish right fist on charavala or katasana)

Jam kinchi apattiam,

para-pattiam; bhatte, pāne;

Vinae, veyāvachche; ālāve, samlāve;

uchchāsane, samāsane;

Antara-bhāsāe, uvari-bhāsāe; jam kinchi majjha

Vinaya-parihinam, suhumam vā, bāyaram vā;

Tubbhe jānaha, aham na jānāmi;

Tassa michchhā mi dukkadam. (1)

O Guru Mahārāj! Please voluntarily give me permission to ask for your forgiveness for any wrong doing that I may have done to you during the day. (Guru Mahārāj now will say, “Please do so”) I accept your permission. I beg for your pardon, for all the wrong doing that I may have committed during the day. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.

(Give 2 suguru vandana)

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujänaha me miuggaham, (2) Nisihi

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya samphäsam

khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)



Appa-kilantänam bahu-subhena bhe !

Divaso vaikkanto? (3)

(4-Asking about virtuous activities)

**Jattä bhe? (4)**

(5-capabilities of body)

Javani jjam cha bhe? (5)

(6-Asking pardon for)

**Khämemi khamä-samano!****Devasiam vaikkamam, (6) ävassiäe**

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamämi, Khamäsamanänam,**devasiäe äsäyanäe tittisanna yaräe Jam kinchi****michchhäe,****mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,****kohäe, mänäe, mäyäe, Lobhäe,****Savva-käliäe, savva-michchho-vayäräe,****avva-dhammä-ikkamanäe****Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !****Padikkamämi, nindämi, garihämi,****appänam vosirämi. (7)****Second obeisance**

(1-Showing desire to)

**Ichchhämi khamä-samano!****Vandium jävanijjäe, nisihiäe, (1)**

(2-Asking permission for)

Anujānaha me miuggaham, nisihi, (2)

(show gesture of moving forward as if entering the sacred space of the guru)

**Aho-kāyam****kāya-samphāsam-****khamanijjo bhe! Kilāmo?**

(3-Asking of wellbeing)

**Appa-kilantānam bahu-subhena bhe!****Divaso vaikkanto? (3)**

(4-Asking about virtuous activities)

**Jattā bhe? (4)**

(5-capabilities of body)

Javani jjam cha bhe? (5)

(6-Asking pardon for)

**Khāmemi khamā-samano!****Devasiam vaikkamam, (6)**

(Gesture of not to come back in the sacred space of the guru)

padikkamāmi, Khamāsamanānam,**devasiāe āsāyanāe tittisanna yarāe Jam kinchi****michchhāe,****mana-dukkadāe, vaya-dukkadāe,****Kāya-dukkadāe,****kohāe, mānāe, māyāe, lobhāe,****Savva-kāliāe, savva-michchho-vayārāe,****avva-dhammā-ikkamanāe****Āsāyanāe Jo me aiyāro kao, tassa khamā-samano !**

**Padikkamämi, nindämi, garihämi,
appänam vosirämi. (7)**

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.

(With folded hands raised to forehead.)

Seeking pardon for all sins committed in one's conduct and in one's vows with an overarching prayer to purify one's soul



Forgiveness from the preceptors

**Ayariya-uvajjhāe,
sise sāhammie kula-gane a.**

Je me kei kasāyā, savve tivihena khāmemi. (1)

Forgiveness from the whole society

**Savvassa samana-sanghassa,
bhagavao anjalim karia sise.**

**Savvam khamāvaittā,
khamāmi savvassa ahayam pi. (2)**

Forgiveness from all the living beings

**Savvassa jiva-rāsissa,
bhāvaō dhamma-nihia-nia-chitto.**

**Savvam khamāvaittā,
khamāmi savvassa ahayam pi. (3)**

With mind, speech and body, I beg for forgiveness for violations I may have committed due to passions towards leaders of monastic congregation, ascetic teachers, their disciples and members of their congregation. (1)

I respectfully ask for forgiveness from the entire ascetic community for any wrongs I may have committed towards them and I forgive them for any wrongs they may have committed towards me. (2)

I respectfully ask for forgiveness from all living beings for any wrongs I may have committed towards them and forgive them for any wrongs they may have committed towards me. (3)

This sutra is also known as Prayer of Forgiveness. Through this sutra, forgiveness is being requested with respect to the offenses committed against the Achāryās, other monks and nuns, human beings of the whole society and all living beings.



Sutra to initiate Samayik

**Karemi bhante !
Sāmāiyam sāvajjam jogam
pachchakkhāmi,**

**Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
Manenam, vāyāe, kāenam, na karemi, na kāravemi,
Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,
Appānam vosirāmi. (1)**

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sāmāyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawān, I hate myself for committing sinful activities. I repent and apologize for the same. I condemn and censure myself for such sinful activities. By the virtue of Sāmāyika, I am determined to free myself from worldly bondage. (1)

Shravak with charavala, bow down in standing posture or remain seated

Description and confession of ethical codes of conduct



Ichchhami thami kaussaggam

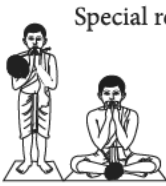


Jo me devasio aiyāro kao,

**kāio, Vāio, mānasio, ussutto, ummaggo,
Akappo, akaranijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinham guttinam, chaunham kasāyānam,
Panchanha-manu vvayānam, tinham guna-
vvayānam,
Chaunham sikkhā-vayānam,**

**Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa michchhā mi dukkadam. (1)**

I wish to stand in a meditation posture for whatever faults I may have committed during the day through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman. In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-vratas). In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.



Special repentance for the for the violence caused to various living being
(while walking on the way)

**Tassa uttari-karanenam,
pāyachchhitta-karanenam,**

Visohi-karanenam, visalli-karanenam,

Pāvānam kammānam,

Nigghāyanatthāe, thāmi kāussaggam. (1)

I now want to absolve all my sins committed (as mentioned in the Iriyāvahiya Sutra) by repenting. To purify my soul and to make it

free of pain (caused by practicing religion without right faith or practicing to impress others or for worldly gains) and to completely destroy all my sins, I shall now perform Käyotsarga.

Description of the 16 exceptions permitted during Kayotsarg



Annattha-usasienam, niasienam,

Khäsienam, chhienam, jambhäienam,

Udduenam, väya-nisaggenam,

bhamalie, pitta-muchchhäe. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantānam bhagavantānam,

Namukkārenam na päremi. (4)

Täva käyam thānenam monenam jhānenam,

Appānam vosirāmi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Fifth essential - Kausagga

Observe kausagga of two logassa till 'chandessunimmalayara' or eight navakars for purification of 'charitrachaar'. Relieve kausagga with 'Namo Arihantanam'. Then recite Logassa.

Devotional eulogy of 24 Tirthankars with their names



**Logassa ujjoa-gare,
dhamma- tittha-yare jine.**

**Arihante kittaisam,
chauvisam pi kevali. (1)**

**Usabha-mAjiam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supäsam,
Jinam cha Chanda-ppaham vande. (2)**

**Suvihim cha puppha-dantam,
Siala-Sijjamsa-Väsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandämi. (3)**

**Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.
Vandämi Rittha-nemim,
Päsam taha Vaddhamänam cha. (4)**

Evam mae abhithuä,
Vihuya-rayä-malä pahina-jara-maranä.
Chau-visam pi jinavarä, Tittha-yarä me pasiyanu. (5)
Kittiya-vandiya-mahiyä, je e logassa uttamä siddhä.
Ärugga-bohi-läbham,
samähi-vara-muttamam-dintu. (6)
Chandesu nimmala-yarä,
äichchesu ahiyam payäsa-yarä.
Sägara-vara-gambhirä, siddhä siddhim mama
disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsujyā, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

To pay obeisance to the Lord by doing kayotsarg with increasing purity of virtues such as faith



Savvaloe Arihanta-cheiyānam,

karemi käussaggam. (1)

Vandana-vattiäe, puana-vattiäe,

sakkära-vattiäe, Sammāna-vattiäe,

bohi-lābha-vattiäe, Niruvasagga-vattiäe. (2)

Saddhāe, mehāe, dhiie, dhāranāe, anuppehāe,

vaddhamānie, thāmi käussaggam. (3)

Oh! Arihant Bhagawān, I wish to undertake Kāyotsarga to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation.

I undertake this Kāyotsarga with ever increasing levels of conviction, intellect, patience, determination and contemplation.

Description of the 16 exceptions permitted during Kayotsarg



Annattha-usasienam, nisasienam,

Khāsienam, chhienam, jambhāienam,

Udduenam, vāya-nisaggenam,

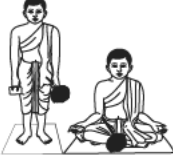
bhamalie, pitta-muchchhäe. (1)
Suhumehim anga-sanchälehim,
Suhumehim khel-sanchälehim,
suhumehim ditthi-sanchälehim. (2)
Evamäiehim ägärehim, a-bhaggo a-virähio,
Hujja me käussaggo. (3)
Jäva arihantānam bhagavantānam,
Namukkārenam na päremi. (4)
Täva käyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Observe kausagga of one logassa till 'Chandesu Nimmalayara' or four Navkars. For purification of 'Darshanachaar', relieve kausagga with 'Namo Arihantanam'

Devotional eulogy of 24 Tirthankars with their names



Logassa ujjoa-gare,
dhamma- tittha-yare jine.
Arihante kittaissam,
chauvisam pi kevali. (1)
Usabha-mAjam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supäsam,
Jinam cha Chanda-ppaham vande. (2)
Suvihim cha puppha-dantam,
Siala-Sijjamsa-Väsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandämi. (3)
Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.
Vandämi Rittha-nemim,
Päsam taha Vaddhamänam cha. (4)
Evam mae abhithuä,
Vihuya-rayä-malä pahina-jara-maranä.
Chau-visam pi jinavarä,
Tittha-yarä me pasiyanu. (5)
Kittiya-vandiya-mahiyä,
je e logassa uttamä siddhä.
Ärugga-bohi-läbham,
samähi-vara-muttamam-dintu. (6)

**Chandesu nimmala-yarä,
äichchesu ahiyam
payäsa-yarä.
Sägara-vara-gambhirä,
siddhä siddhim mama disantu. (7)**

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

Glorification of 5 named Tirthankars, all Tirthankars, Jain Aagams and goddess of Jain scriptures



**Pukkara-vara-divaddhe,
dhāyai-sande a jambu-dive a.**

**Bhara hera vaya-videhe, dhammāi-gare
namamsāmi. (1)**

Tama-timira-padala-viddham

sanassa sura-gana-narinda-mahiassa.

Simā-dharassa vande, papphodia-moha jālassa. (2)

Jāi-jarā-marana-soga-panāsanassa,

Kallāna-pukkala-visāla-suhā-vahassa.

Ko deva-dānava-narinda-gana-chchiassa,

Dhammassa sāra-muvalabbha kare pamāyam. (3)

**Siddhe bho! Payao namo jina-mae nandi sayā
sanjame,**

**Devam-nāga-suvanna-kinnara-gana-ssabbhua-
bhāvachchie.**

**Logo jattha paitthio jagaminam telukka-machchā
suram,**

**Dhammo vaddhau sāsao vijayao
dhammuttaram vaddhau. (4)**

I bow down to those peaceful liberators who have established the sacred doctrine in the five Bharata, five Airāvata, and five Mahāvideha continents (Kshetras) located in two and half islands

made up by Jambudvipa, Ghātakikhanda and half of Pushkaradvipa. (1)

I worship the sacred doctrine, which is the destroyer of the darkness of ignorance, which is adorned by celestial beings and kings, which contains the rules of conduct, and which destroys the web of delusion. (2)

The sacred doctrine which ends the sorrows of birth, old age, and death and that which brings everlasting bliss, which is worshiped by gods, demons and kings. How can, one who understand its essence, ever become careless in following it? (3)

Oh wise men! Pay respectful salutations to the scriptures (shruta dharma) of the Tirthankaras, which are proven to be the most superior doctrine, and the most beneficial in the path of right conduct, and are faithfully worshiped by empyrean gods (vaimānik deva), mansion dwelling gods (bhavanapati deva), luminous gods (jyotishka deva) and forest gods (vyantara deva). Let this sacred doctrine, which includes a detailed description of all the six substances, all the three worlds and the living beings in each, be triumphant. May it be victorious and may it promote the dignity of the other tenets like minor and major vows. (4)

The first stanza is obeisance to all Thirthankars, second stanza is obeisance to 'Shrut' - spiritual scriptures, third stanza is description of qualities of Scriptures, and fourth stanza is how Shrut is helpful in increasing our desire to renounce the sinful activities. After this stuti perform kayotsarga.

To pay obeisance to the Lord by doing kayotsarg with increasing purity of virtues such as faith



Suassa bhagavao, karemi käussaggam. (1)

**Vandana-vattiäe, puana-vattiäe,
sakkära-vattiäe,
Sammäna-vattiäe,**

bohi-läbha-vattiäe, Niruvasagga-vattiäe. (2)

**Saddhäe, mehäe, dhiie, dhäranäe, anuppehäe,
vaddhamänie, thämi käussaggam. (3)**

Oh! Arihant Bhagawān, I wish to undertake Kāyotsarga to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation.

I undertake this Kāyotsarga with ever increasing levels of conviction, intellect, patience, determination and contemplation.

Description of the 16 exceptions permitted during Kayotsarg



**Annattha-usasienam, nisasienam,
Khäsienam, chhienam, jambhäienam,**

**Udduenam, väya-nisaggenam,
bhamalie, pitta-muchchhäe. (1)**

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

**Jäva arihantānam bhagavantānam,
 Namukkārenam na päremi. (4)
 Täva käyam thānenam monenam jhānenam,
 Appānam vosirāmi. (5)**

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Observe kausagga of one logassa till 'chandesu nimmalayara'
 or four navakar for purification of 'Gyanachaar', Relieve
 kausagga with 'Namo Arihantanam'.
 And recite 'Siddhanam' Sutra.

Devotional eulogy of 24 Tirthankars with their names



**Logassa ujjoa-gare,
 dhamma- tittha-yare jine.
 Arihante kittaisam,
 chauvisam pi kevali. (1)
 Usabha-mAjiam cha vande,**

Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supäsam,
Jinam cha Chanda-ppaham vande. (2)
Suvihim cha puppha-dantam,
Siala-Sijjamsa-Väsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandämi. (3)
Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.
Vandämi Rittha-nemim,
Päsam taha Vaddhamānam cha. (4)
Evam mae abhithuä,
Vihuya-rayä-malä pahina-jara-maranä.
Chau-visam pi jinavarä, Tittha-yarä me pasiyantu. (5)
Kittiya-vandiya-mahiyä, je e logassa uttamä siddhä.
Ärugga-bohi-läbham,
samähi-vara-muttamam-dintu. (6)
Chandesu nimmala-yarä, äichchesu ahiyam
payäsa-yarä.
Sägara-vara-gambhirä, siddhä siddhim mama
disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyāsnāth, Vāsupujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

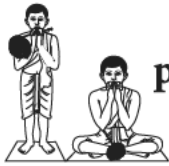
I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

Paying obeisance to Lord Mahavir



**Siddhānam buddhānam,
pāra-gayānam parampara-gayānam.**

**Loagga-muvagayānam,
namo sayā savva-siddhānam. (1)**

Paying obeisance to Lord Vardhman

**Jo devāna vi devo, jam devā panjali namamsanti.
Tam deva-deva-mahiam, sirasā vande mahāvīram. (2)**

**Ikko vi namukkäro, jinavara-vasahassa
vaddhamänassa.**

Sansära-sägaräo, tärei naram va närim vä. (3)

Paying obeisance to the presiding Lord of Shri Girnarji shrine, Lord Neminath

Ujjinta-sela-sihare, dikkhä nänam nisihiä jassa.

**Tam dhamma-chakkavattim, arittha-nemim
namamsämi. (4)**

Devotional eulogy of Ashtapad and Nandishwar shrines

**Chattäri attha dasa doya, vandiyä jinavarä
chauvvisam.**

**Paramattha-nitthi-atthä, siddhä siddhim mama
disantu. (5)**

I pay homage to all the Siddhas, the enlightened ones who have crossed the ocean of worldly existence, who have attained salvation by following the fourteen stages (Gunasthan) of spiritual development in an orderly fashion and who have reached the summit of the Universe. (1)

I pay my respect by bowing down my head to Lord Mahāvira, who is the god of gods, to whom gods bow down with folded hands and who is worshipped by Indras. (2)

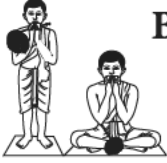
Even salutation done perfectly to Vardhamān Mahāvira, will carry a man or a woman across the ocean of worldly existence. (3)

I worship Arishtanemi, the all-knowing monarch, who received

the initiation, perfect knowledge (kevala-gyāna) and liberation (moksh) on the summit of mount Girnar. (4)

May twenty-four (four, eight, ten and two) respected Tirthankars, who have been liberated and have attained the Siddha state, grant me the boon of salvation. (5)

Observe two kausaggas for the blessings of deities of the region.
Shravaks with charavala will observe kausagga in standing posture.



Bhuvan devyae karemi kaussaggam

Prayers to Bhavandevi to bless all sadhus engrossed in their sadhana.

Description of the 16 exceptions permitted during Kayotsarg



Annattha-usasienam, nisasienam,

Khäsienam, chhienam, jambhäienam,

Udduenam, väya-nisaggenam,

bhamalie, pitta-muchchhäe. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantānam bhagavantānam,

Namukkārenam na päremi. (4)

**Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

I shall now engross myself in meditation in a completely motionless yoga posture (Kāyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Kāyotsarga by offering salutation to Arihants.

Observe kausagga of one Navakar for prayers to have
mercy and bless those having unwavering
faith in Jain scriptures.



Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam.

Namo Uvajjhāyānam. Namō loe savva-Sāhunam.

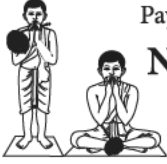
Eso pancha-namukkāro,

Savva-pāva-ppanāsano;

Mangalānam cha savvesim,

Padhamam havai mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

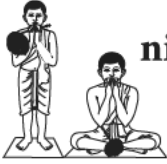


Paying obeisance to the highly venerable five-fold hierarchy

**Namorhat-siddhā-chāryopādhyāya-
sarva-sādhubhyah. (1)**

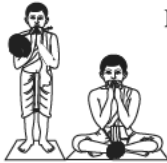
I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

eulogy of the God of the region



**Gyanādi-guna-yutānām,
nityam svādhyāya-saiyama-ratānām.
Vidadhātu bhavana-devi,
shivam sadā sarva-sādhunām. (1)**

The goddess of the dwelling may always take care of the welfare of all sādhus pursuing knowledge and deeply engrossed in self-study and self-control. (1)



Prayers to kshetra devta (presiding deity of the region)
to bless sadhus in that region.

Khittadevyae karemi kaussaggam

Observing kausagga for the peace from presiding deities of the region.

Description of the 16 exceptions permitted during Kayotsarg



**Annattha-usasienam, nisasienam,
Khäsienam, chhienam, jambhäienam,**

**Udduenam, väya-nisaggenam,
bhamalie, pitta-muchchhäe. (1)**

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantänam bhagavantänam,

Namukkärenam na päremi. (4)

Täva käyam thänenam monenam jhänenam,

Appänam vosirämi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.



Observe kausagga of one Navakar for prayers of the deities of the region.
Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

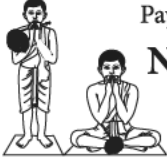
Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai

mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

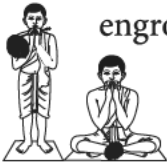


Paying obeisance to the highly venerable five-fold hierarchy

**Namorhat-siddhā-chāryopādhyāya-
sarva-sādhubhyah. (1)**

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

O deities of the region, bless peace and bliss to sadhus who are engrossed in their spiritual journey in your region.



**Yasyāha ksetram samāsritya,
sādhubhihi sādhyate kriyā.**

**Sä ksetra-devatä nityam,
bhuyännah sukha-däyini. (1)**

May the goddess of the region always bestow happiness upon us in whose area sadhus and sädhvis on the path of salvation are performing religious rites. (1)

Paying obeisance to the highly venerable five-fold hierarchy



Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam.

Namo Uvajjhāyānam. Namoe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai

mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Inspect the muhapatti of sixth essential and then perform
Suguru Vandan. (Obeisance paid to Guru)

6th aavashyak ni muhapatti padilehu?



25 sayings for inspection of the muhapatti

25 bols of muhapatti

1- Sutra Artha Tattva kari sadahu;

2- Samyaktva mohaniya, 3- Misra mohaniya,



4- Mithyatva mohaniya pariharu;

5- Kama raga, 6- Sneha raga,

7- Drashti raga pariharu;



8- Sudeva, 9- Suguru, 10- Sudharma adaru;

11- Kudeva, 12- Kuguru,

13- Kudharma pariharu;

14- Gyan, 15- Darshan, 16- Charitra adaru;

17-Gyan-viradhana, 18-Darshan-viradnana,

19- Charitra-viradhana pariharu;

20- Man-gupti, 21- Vachan-gupti,

22- Kaya-gupti adaru;

23- Man-danda, 24- Vachan-danda,

25- Kaya-danda pariharu;



25 sayings for inspection of the body

25 bols of Body parts.

(left hand) 1- Hasya, 2- Rati,

3- Arati pariharu;

(right hand) 4- Bhaya, 5- Shok,

6- Jugupsa pariharu;





(ladies won't say) {(forehead)
7- Krishna-leshya, 8- Nila-leshya,
9- Kapota-lesya pariharu;}



(mouth) 10- Rasa-garava,
11- Ruddhi-garava,



12- Shata-garava pariharu;
(ladies won't say) {(chest)



13-Maya-shalya, 14- Niyan-shalya,
15- Mithyatva-salya pariharu;}



(ladies won't say) {(right shoulder)
16-Krodha, 17- Mana pariharu;}
(ladies won't say) {(left shoulder)
18- Maya; 19- Lobha pariharu}



(right foot) 20- Pruthvikaya, 21- Apkaya,
22- Teukaya ni jayana karu;



(left foot) 23- Vayukaya, 24- Vanaspati kaya,
25- Tras kaya ni raksha karu.

Obeisance with 25 aavashyak and 33 faultless salutation

First obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjæ, nisihiæ, (1)

(2-Asking permission for)

Anujānaha me miuggaham, (2)**Nisihi**

(show gesture of moving forward as if entering the sacred space of the guru)

**Aho-kāyam****kāya samphāsam****khamanijjo bhe! Kilāmo?**

(3-Asking of wellbeing)

**Appa-kilantānam bahu-subhena bhe !****Divaso vaikkanto? (3)**

(4-Asking about virtuous activities)

**Jattā bhe? (4)**

(5-capabilities of body)

Javani jjam cha bhe? (5)

(6-Asking pardon for)

**Khāmemi khamā-samano!****Devasiam vaikkamam, (6) āvassīāe**

(show gesture of moving backward as if exiting the sacred space of the guru)

padikkamāmi, Khamāsamanānam,**devasiāe āsāyanāe tittisanna yarāe Jam kinchi****michchhāe,****mana-dukkadāe, vaya-dukkadāe, Kāya-dukkadāe,****kohāe, mānāe, māyāe, Lobhāe,****Savva-kāliāe, savva-michchho-vayārāe,****avva-dhammā-ikkamanāe**

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi,

appänam vosirämi. (7)

Second obeisance

(1-Showing desire to)



Ichchhämi khamä-samano!

Vandium jävanijjäe, nisihiäe, (1)

(2-Asking permission for)

Anujänaha me miuggaham, nisihi, (2)

(show gesture of moving forward as if entering the sacred space of the guru)



Aho-käyam

käya-samphäsam-

khamanijjo bhe! Kilämo?

(3-Asking of wellbeing)



Appa-kilantänam bahu-subhena bhe!

Divaso vaikkanto? (3)

(4-Asking about virtuous activities)



Jattä bhe? (4)

(5-capabilities of body)

Javani jjam cha bhe? (5)

(6-Asking pardon for)



Khämemi khamä-samano!

Devasiam vaikkamam, (6)

(Gesture of not to come back in the sacred space of the guru)

**padikkamämi, Khamäsamanānam,
 devasiäe äsäyanäe tittisanna yaräe Jam kinchi
 michchhäe,
 mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,
 kohäe, mänäe, mäyäe, lobhäe,
 Savva-käliäe, savva-michchho-vayäräe,
 avva-dhammä-ikkamanäe
 Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !
 Padikkamämi, nindämi, garihämi,
 appānam vosirämi. (7)**

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.

Sixth essential pachchakkhan
If pachchakkhan not taken earlier, take it now.



**Ichchhakaren
sandisah bhagwan;
samayik, chauvisattho,
vandana, padikkamanu, kausagga,
pachchkkhana karyu chhe ji.**

Lord ! I have done samayik, eulogy of 24 Tirthankars, Suguru -
vandan, Pratikraman, Kayotsarha and pachchakkhan

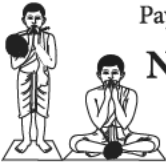
Remembering six essentials

Eulogy of Lord Mahavir's qualities sung to express happiness
over the completion of all 6 daily essentials,
sung during the evening Pratikraman



**Ichhamo Anusatthim
namo khamasamananam**

Seeking permission to be in discipline of spriritual path.
Obeisance to all Sadhus.



Paying obeisance to the highly venerable five-fold hierarchy

**Namorhat-siddhā-chāryopādhyāya-
sarva-sādhubhyah. (1)**

I am bowing down to Arihant Bhagawān, Siddha Bhagawān,
Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi
Mahārāj. (1)

To Show happiness in completion of pratikraman, Shravaks will sing

'Namostu Vardhamanay' Sutra.

Eulogy of Lord Mahavir



**Namostu varddhamānāya,
Sparddhamānāya karmanā.
Tajjayā-vāpta-moksāya,
Paroksāya kutirthinām. (1)**

Eulogy of 24 Tirthankars

**Yesām vikachā-ravinda-rājyā,
Jyāyah krama-kamalā-valim dadhatyā.
Sadya shairiti sangatam prashasyam,
Kathitam santu sivāya te jinendrāh. (2)**

Eulogy of Jain scriptures

**Kashāya-tāpā-rdita-jantu-nirvrutim,
Karoti yo jaina-mukhāmbudod-gatah.
Sa sukra-māsodbhava-vrushti-sannibho,
Dadhātu tustim mayi vistaro girām. (3)**

I pay my obeisance to Lord Mahāvira, who after winning a constant struggle with karmas, achieved liberation which is beyond the comprehension of wrong believers. (1)

Let the Peaceful liberators always be our benefactors. Their feet are soft like lotus flowers. When they walk on the golden lotuses created by heavenly gods, the flowers are delighted. May the Jineshvars bestow Moksha. (2)

Let the words spoken through the mouth of Tirthankars, which are like the first rainfall at the beginning of the monsoon season, and the words of the chief disciple (Ganadhara) bring peace and tranquility to me. (3)

To show happiness in completion of Pratikraman, Shravikas will sing 'Sansar Davanal' Sutra



Devotional glorification of Lord Mahavir

**Sansāra-dāvā-nala-dāha-niram,
Sammoha-dhuli-harane samiram.
Māyā-rasā-dārana-sāra-siram,
Namāmi viram giri-sāra-dhiram. (1)**

Glorification of all Tirthankars

**Bhāvā-vanāma-sura-dānava-mānavena,
Chulā-vilola-kamalā-vali-mālitāni.
Sampuritā-bhinata-loka-samihitāni,
Kāmam namāmi jinarāja-padāni tāni. (2)**

Glorification of the principles of Jain Aagam

**Bodhā gādham supada-padavi-nira-purā bhirāmam,
Jivā-hinsā-virala-lahari-sangamā-gāha-deham.
Chulā-velam guru-gama-mani-sankulam
dura-pāram, Sāram-virā-gama-jala-nidhim
sādaram sādhu seve. (3)**

I bow to you, revered Mahāvira swāmi. You alleviate the miseries of worldly existence the way water extinguishes a forest fire. You remove ignorance the way wind blows off dust. You get rid of delusions the way a sharp plough tears through the ground of deceit. (1)

I bow faithfully at the feet of all Tirthankars, who fulfill the wishes of all devotees including the kings of heavenly gods such as Surendras, Devendras and Narendras, whose crowns are decorated with garlands made of lotus flowers. (2)

I adore with respect the spiritual contents of the scriptures of Mahāvira swāmi, which are like an ocean of boundless knowledge and wisdom, whose beautiful verses are like a fascinating pool of water, its waves full of subtle concepts of non-violence and its tides intertwined with lessons of doctrines and jewels of wisdom, which are difficult to fully understand. (3)

This stuti was composed by the famous Shriman Haribhadrasuri Maharaj. It contains praises of Mahavirswami, praises of all the Tirthankars and of all the agams (scriptures). It is recited by women to show their happiness after completing the Pratikrman. As repentance for some fault committed, Haribhadrasuri Maharaj was supposed to compose 1,444 granths (books). But after completing 1,440 granths, he realized that he did not have enough time as he foresaw his death approaching. So he composed these four verses in the place of the last four granths.

Seating in Yogmudra for 'Namuththunam'.

Eulogizing the Tirthankars by singing praises of their qualities



Namutthunam,

arihantānam, bhagavantānam. (1)

Äi-garānam, tittha-yarānam,

sayyam-sambuddhānam. (2)

Purisuttamānam,

purisa-sihānam,

purisa-vara-Pundariānam,

purisa-vara-gandha-hatthinam. (3)

Loguttamānam,

loga-nähānam, loga-hiānam,
 Loga-paivānam, loga-pajjoa-garānam. (4)
 Abhaya-dayānam, chakkhu-dayānam,
 magga-dayānam,
 Sarana-dayānam, bohi-dayānam. (5)
 Dhamma-dayānam,
 dhamma-desayānam,
 Dhamma-nāyagānam, dhamma-sārahinam,
 Dhamma-vara-chāuranta-chakkavattinam. (6)
 Appadihaya-vara-nāna-
 dansana-dharānam,
 Viyatta-chhaumānam. (7)
 Jinānam jāvayānam, tinnānam tārayānam,
 Buddhānam bohayānam,
 muttānam moagānam. (8)
 Savvannunam, savva-darisinam,
 Siva-mayala-marua-mananta-makkhaya-
 Mavvābāha-mapunarāvitti
 Siddhigai-nāmadheyam
 thānam sampattānam,
 Namo jinānam, jia-bhayānam. (9)
 Je a aiyā siddhā, je a bhavissanti-nāgae kāle.
 Sampai a vattamānā,
 savve ti-vihena vandāmi. (10)

I bow down to the Arihant Bhagwants (1)

I bow down to those Arihant Bhagwants who founded the religion, established the tirths (temples, idols or pilgrimage places) and are self-realized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best Gandhahathi (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world (4)

One who gives abhaydan (the gift of fearlessness), who gives eyes that are used to get shrutgyan (written knowledge), who gives refuge and equanimity to all (5)

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude (6)

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics (7)

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of sansar, ones who have mastered the tattvas (the truths) and help others learn them and free them of their past karmas (8)

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached Siddhagati from where there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such Jineshwars (9)

Those who have become Siddha in the past, those who will be siddha in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body (10)



**Ichhakaren sandisah bhagwan,
stavan bhanu?**



Ichchham

Lord, grant me permission, May I sing a prayer ? Permission
Granted.

Recite a devotional hymn of Shri Ajeetshanti

Paying obeisance to the highly venerable five-fold hierarchy



Namorhat-siddhā-

chāryopādhyāya-

sarva-sādhubhyah. (1)



I am bowing down to Arihant Bhagawān, Siddha Bhagawān,
Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi
Mahārāj. (1)

Shree Ajitshanti Stavan

Eulogy of Shri Ajeetnath and Shri Shantinath



Ajiam jia savvabhayam,

santim cha pasant

savva gaya paavam;

Jayaguru santigunakare,

dovi jinavare panivayami. (1) gaha



Ajitnath, who has conquered all His fears and Shantinath, who has wiped out all his sins and diseases, Ones who are the Gurus of the world and grant peace to all, I bow down to both the Jineshwaras (1)

**Vavagaya mangulbhave teham viul tav
nimmalasahave;
Niruvam mahappabhava,
thosami suditthasabbhave. (2) gaha**

Ones who have lost their false beliefs, have become pure and radiant because of their tap (austerities) and possess the best intentions, I would like to do stavan (sing praises) of such Jineshwaras (2)

**Savva-dukkha-ppasantinam,
savva-pavappa-santinam;
Saya AjiaSantinam, namo Ajia-Santinam. (3) silogo**

Their misfortunes have come to an end, their sins have been washed off, they will never have to take any more births, I bow down to such achievers, Shri Ajitnath and Shri Shantinath (3)

Importance of stuti, and reason to pray

**Ajiajina, suhappavattanam, tava purisuttam,
naamkittanam;**

**Taha ya dhiyi-mayi-ppavattanam, tava ya jinuttam-
Santi; kittanam. (4) magahiaa**

Oh Ajit Jineshwara, Oh Purushottam (supreme among men), by reciting your name one can attain happiness and a steady intellect. This prayer is to you too, Shri Shantinath. (4)

**Kiria-vihi-sanchia-kamma-kiles-vimukkhayaram;
 Ajiam nichiam cha gunehim
 mahamuni-sidhdhi-gayam;
 Ajiassa ya santi mahamunino via santikaram,
 Sayayam mam nivvui-karanayam cha
 namamsanayam. (5) aalinganayam**

One who completely puts an end to Kayiki, etc. (the twenty five different kinds of wrong actions), One who is not enamoured by devas of other faiths, one who abounds with good qualities, One who is able to inspire us to strive harder (towards our goal moksh), May such Lord Ajitnath and Shantinath, please grant me peace and moksh (5)

**Purisa jai dukkhavaranam,
 jai a vimaggaha sukhkha-karanam,
 Ajiam Santim cha bhavao,
 abhayakare saranam pavajjaha. (6) maagahia**

Oh Blessed people! If you are seeking a way to end your problems and a path towards true happiness, then surrender yourself to - the ones who can grant you fearlessness Ajitnath and Shantinath (6)

Eulogy of Ajeetnath Bhagawant

**Arai rai timir virahia-muvaraya-jara-maranam;
 Sur-asur-garul-bhuyagavai-payay-panivaiaim,
 Ajia-mahamavi a sunaya-naya-niun-mabhaykaram,
 Saran-muvasaria bhuvi-divij-mahiam
 sayaymuvaname. (7) sangayayam**

I bow to Shri Shantinath who has rid himself of attachments, aversions and ignorance, who has conquered old age and rebirth, who is revered by the Indras of Vaimanik devas, Bhavanpati devas, Jyotishik devas and (different kinds of devas), who is just and fair and an expert in Naigamnaya, etc. (all seven kinds of nayas, and revered by both humans as well as devatas) (7)

Eulogy of Shantinath Bhagawant

**Tam cha jinuttam-muttam-nittam-sattadharam;
Ajjava-maddava-khanti-vimutti-samahinihim,
Santikaram panamami damuttam-titthayaram,
Santi-muni mama Santi-samahivaram disau. (8)**
sovanayam

I bow down to Shri Shantinath, the best amongst kevalis, who possesses straightforwardness, politeness, kindness, forgiveness, lack of any kind of greed, who is not selfish, is peaceful, who assists others to achieve peace and one who has conquered his sense organs. (8)

Description of the city and physical attributes of Shri Ajeetnath

**Savaththi-puvvapaththivam cha varahaththi-
maththaya-pasaththa vichchhinna-santhiyam,
Thir-sarichchha-vachchham,
Mayagala-lilayaman-vargandhahatthi-patthan-
pattiyam santhavaariham,
Hatthi-hatthabahum dhantakanag-ruaga-
niruvahaya-pinjar pavar-lakkhan ovachia-som-**

**charu-ruvam suisuha-manabhi ram-param-
ramanijja-varadev dunduhi-ninaya-mahurayara-
suhagiram. (9) veddhao**
**Ajiaam jiariganam, jia-savvabhayam bhavoharium,
Panamami aham payao,
paavam pasameu me bhayavam. (10) rasaludhdhao**

One who is like the past king of Saavasti nagari, whose body is like a vast elephant, whose heart is like a steady rock, one who possesses a gait like that of an elephant, is worthy of praise, whose arms are as strong as the trunk of an elephant, whose complexion shines like melting gold, possessor of the best qualities, most good-looking and peaceful, whose speech pleases the ears and gladdens the mind and is immensely likeable. One whose voice is sweeter than the sound of dundubhi (a musical instrument), who utters only kalyankari (beneficial) words, one who has won over all his adversaries, conquered his fears, eliminated the cycle of birth and death. I bow down to Shri Ajitnathswami, Oh Lord! Please help me achieve peace! (9,10)

Description of the city, family and prosperity of Shri Shantinath

**Kurujanavaya-hatthinaura-narisaro padhamam tao
mahachakkavattibhoe mahappabhavo,
jo bavattaripurvar-sahassa varanagar-nigam-
janavaya-vai battisa-rayavara-
sahassa nuyaya-maggo,
Chaudasa vara rayan-nav mahanihi-chausatthi-**

**sahassa pavar javain sundervai, chulasi-haya-gaya-
 raha-saya sahassa sami chhannavai-gaamkodi-
 saami-aasi jo bharahammi bhayavam. (11) vedhdhao
 Tam santim santikaram, santinnam savvabhayaa,
 Santi thunami jinam, santim viheu me. (12)
 rasanandiyam,**

One who was like the first king of Hastinapur nagar of Kurudesh, the Chakravarti of vast kingdoms, very impressive, the King of seventytwo thousand cities and villages, thirtytwo thousand kings were at his service, who possessed fourteen jewels and nine talents, who had sixty-four thousand young and beautiful maidens at his service, who owned eightyfour thousand horses, eightyfour thousand elephants and eigtyfour thousand chariots and who ruled over ninety-six crore villages. The Lord who lived in Bharat-kshetra, who was immensely peaceful himself and bestowed peace on others, one who has overcome all his fears, Shri Shantinath Bhagwan, grant me peace as I sing my praises to you (11,12)

Attributes of Shri Ajeetnath

**Ikhkhaga; videha narisara; naravasaha, munivasaha;
 Navasaraya-sasisakalanana;
 vigaya tama, vihuaraya;
 Ajiuttam-tea gunehim
 mahamuni-amiabala, viulakula;
 Panamami te bhava-bhaya-murana, jagasarana,
 mam saranam. (13) chittaleha**

One who is born in the prestigious Ishvaku family (the same as Tirthankara Rushabhdev), Oh King of Videha, the best among men, ultimate among the Munis, whose face resembles the bright full moon of the winter season, one who has wiped out his ignorance and hence achieved complete knowledge. One who has eradicated His karmas and who shines brightly due to his good qualities, oh learned Muni, who is extremely strong, oh fearless Lord, who is a refuge to the world, and especially to me, I pay my respects to you! (13)

Devotional hymns for Lord Shantinath

**Dev-daan-vind-chand-sur-vand; hatta-tuttha-
jiththa-param-luththa-ruva; dhanta-ruppa-patta-
seya-suddha-niddha-dhaval,
Danti-panti-santi; satti-kitti-mutti-jutti-gutti-pavar;
Dittatea vanda gheya savvaloa bhaviyappabhav;
Neya paisa me samahim. (14) narayao**

Oh Indra among devas and danavas, who is respected by the Sun and the Moon, who is blessed with good health, who is loving, healthy and youthful, pure, who possesses bright and shining teeth. One who is strong, has unlimited fame, who lacks in nothing, who has the best yukti and gupti, on whose image people do dhyana, one who is known to all for his powers, Oh Shantinath, grant me peace (14)

Eulogy of Shri Ajeetnath

**Vimalasasi-kalairea-somam,
vitimir-surkarairea-team,**

**Tiasavai-ganaire-a-ruvam,
dharanidhar-ppavaraire-a-saaram. (15) kusumalaya
Satte a sayaa ajiyam, saarire a bale ajiyam,
Tav sanjame a ajiyam, es thunami jinam ajiyam. (16)
bhuaga-pariringiam**

One who is more peaceful than the delicate light of the moon, brighter than the sun on a cloudless day, more impressive than a gathering of Indras and more stable than Mount Meru, whom you cannot challenge either in strength, knowledge, tap (austerities) or selfcontrol, I pray to such an Ajitnath Jineshwar (15,16)

Eulogy of Shri Shantinath

**Somgunehim paavai na tam nav-saraya-sasi;
Tea-gunehim paavai na tam nav-saraya-ravi;
Ruvagunehim paavai na tam tiasa ganavai;
Saargunehim paavai na tam dharanidharvai. (17)
khijjiayam**

**Titthavara-pavattayam tamaraya rahiyam;
Dhirajan-thuachchiam chua-kali-kalusam;
Santisuha-ppavattayam tigarana-payao;
Santimaham mahamunim saranamuvana me. (18)
laliayam**

I would like to surrender to one whose softness of nature cannot be rivalled even by the Sun or the Moon, matched in good looks even by Indra, and in stability by Mount Meru. Oh Tirthankara,

who is free from the dust of karma, one who is respected and praised by brilliant humans, one who has shed smallmindedness and the vice of revenge, One who inspires us towards our true path (Moksh), Shri Shantinath, I would like to surrender to you by thoughts, words and deeds (17,18)

Praise of Shri Ajeetnath

**Vinaonaya-sirarai-anjali-
risigana-santhuam thimiam,
Vibuhahiva-ghanavai-naravai-
thua-mahi-achchiam bahuso,
Airuggaya-saraya-divayara-samahia-
sappabham tavasa;
Gayanam-gana-viyarana-samuia-
chaaran-vandiam sirasa. (19) kisalayamala
Asur-garul-parivandiyam, kinnarorag-namamsiam;
Devkodisaya-santhuam,
samanasangh-parivandiam. (20) sumuham
Abhayam anaham arayam aruyam
Ajiam ajiam payao paname. (21) vijjuvilasiyam**

One who is humble, one who has been praised by the best Munis, is stable, who is regularly praised by Indra, Kuber and Chakravartis, brighter than the winter sun due to his tap, One who is revered by Asurkumar, Suvarnakumar, etc, Bhavanpati devas, Kinnar and Mahorag Vyantar devas and scores of Vaimanik devas, respected by the entire Sangh, One who is without fear, without

sin, without attachment, without disease and One whom nobody can challenge, I pay my respects to Shri Ajitnath (19,20,21)

Praise of Shri Shantinath

**Aagaya varvimaan-divvakanag-raha-turaya-
pahakarasaehim huliam, sasambhamo-aran-
khubhia-lulia-chal-kundalam gaya-tirid-sohant-
maulimala. (22) veddhao**

(The Devtas and the Danavs), using their best aircrafts and hundreds of golden chariots with the best horses, ceremoniously climb down from the skies, adorned with beautiful earrings, armlet, bedecked with jewels on the forehead as well as a crown . (22)

**Jam sursangha sasurasangha
verviutta bhattisujutta,
Aayar-bhusia-sambhampindia-
suththu-suvimmhia-savvabalogha,
Uttam-kanchan-rayan-paruvia- bhasur-bhusan-
bhasurianga,
Gaaya-samonaya-bhatti-vasagaya-
panjali-pesiya-sis-panama. (23) rayanmala**

Without enmity towards anyone, full of faith, respected by all, gathered for this occassion, with their armies, adorned by the best jewels and gold, whose body has been decorated with shining jewellery, humble, such congregation of Gods have collected here due to their faith (23)

**Vandiuna thouna to jinam,
tigunameva ya puno payahinam,
Panamiuna ya jinam surasura,
pamuia sabhavanaim to gaya. (24) khittayam**

The Devas and the Danavs then bow down and sing the praises of the Jinas, take pradakshina (circumambulation) thrice and bow down once again, and finally return back with full satisfaction and joy. (24)

**Tam mahamuni mahampi panjali,
ragados-bhaya-mohavajjiyam,
Dev-danav-narinda-vandiam, santi-muttamam
mahatavam name. (25) khittayam**

Such a great Lord, who is the best Muni, who is bereft of attachments and aversions, who is respected and adored by the devas, danavs and kings, who have performed the most difficult taps, I bow down to Shri Shantinath (25)

**Ambarantar viaaraniaahim, lalia-hansa-vahu-
gaminiaahim,
Pin-soni-than-saliniaahim, sakal-kamal-dal-
loaniaahim. (26) divayam
Peen-nirantar-thanabhar-vinamiya-gaaya-layahim,
Mani-kanchan-pasidheel-mehal-sohiya-
sonitadahim,
Var-khinkhini-neur-satilaya-valaya-**

vibhusaniaahim, Raikar-chaur-manohar-sunder-
dansaniaahim. (27) chittakkhara
Devsundarihim paayavandiaahim,
vandiya ya jassa te suvikkamakama,
Appano nidalaehim mandanoddan-ppagaraehim
kehim kehim vi,
Avang-tilaya-pattaleha-naamehim chillaehim
sangayam gayahim,
Bhatti sannivittha-vandanagayahim hunti te vandiya
puno puno. (28) narayao
Tamaham jinachandam, ajiam jiamoham,
Ghuya savvakilesam, payao panamami. (29)
nandiayam

One who has a flight like a beautiful swan flying over the horizon,
 most graceful, one whose eyes are like beautiful lotus petals,
 whose waist looks like it were decorated by a kandora (a
 waistband) made of gold and jewels, wearing payals (anklets)
 decorated with ghughris (little bells), who is a picture of affection,
 who can challenge the cleverest person, who looks as beautiful as
 the rays of the sun, one who is decorated with kajaal in the eyes and
 a tikka (jewellery for the forehead), of proportionately framed
 body (neither fat nor thin), one who is trustworthy, whose feet
 have been repeatedly touched by devanganas, the one who will
 always be victorious, one who has always helped to get rid of
 unhappiness, I respectfully bow down to such Shri Jineshwar
 Ajitnath (26,27,28,29)

**Thuya-vandiayassa risigana-devganehim,
 To devavahuhim, payao panamiassa,
 Jassa jaguttam-saasanassa, bhatti-vasagaya-
 pindiayahim,
 Dev-varachchharasa-bahuahim, survar-raiguna-
 pandiayahim. (30) bhasurayam**

Eulogy of Shri Shantinath by goddesses

**Vansasadda-tantitaal-melie,
 tiukkhara-bhiraam-saddamisae kae a, sui-saman-
 nea-suddha-sajja-giya-paaya-jaal-ghantiaahim,
 Valaya-mehala-kalav-neurabhiraam-
 saddamisae kae a,
 Dev-nattiaahim haavabhaav-vibbhamappagarehim,
 nachchiun angahaarehim, vandia ya jassa te
 suvikkama kama, tayam tiloyasavvasatta-
 santikarayam, pasant-savva-paav-dosamesa ham
 namami santimuttamam jinam. (31) narayao**

I bow to one who has many followers, spends time with the devas, one who is most impressive and has the best qualities, is revered by the devanganas beautiful divine dancers and singers of the devas, whose voice is like the sound of the flute and the resonating sounds of the veena (a musical string instrument), a mixture of various instruments, pleasant to the ears, innocent and talented singers and dancers, who seem to have tied net like jewellery on

their ankles and other jewellery that make melodious sounds when they move, dancing beautifully with elaborate expressions (qualities of a devangana). I bow down to one who aids achieve moksh, who is praised by the rushisamuday (assembly of Saints) and the devasamuday (assembly of Gods) as also by the devis, Oh! Achiever of such reverences, who grants peace in all the three worlds, who has eradicated all his karmas and faults, I bow down to such an honourable Shri Shantinath Jineshwar (30,31)

Eulogy of Shri Ajeetnath and Shri Shantinath

**Chhatt-chamar-padag-jua-jav-mandia;
Zaya vara magar-turaya-sirivachha-sulanchhana,
Deev-samudda-mandar-disagaya-sohia,
Satthia-vasah-seeha-raha-chakka-varankiya. (32)**

laliayam

**Sahavalattha samappaittha,
adosaduttha gunehim jittha,
Pasaysittha taven puttha,
sirihim ittha risihim juttha. (33) vanavasiasia**

**Te taven dhua-savvapavaya,
savvaloa-hia-mula-pavaya,
Santhua ajia-santi-paayaya,**

hun tu me sivuhan dayaya. (34) aparantika

One who is covered with a chhatra (decorative umbrella), fanned by a chamar (fan), one who has a victory flag and a pillar, an alligator, a horse and Shrivatsa as his emblem, is decorated by a

lamp, an ocean, Mount Meru and diggaj, one who is engraved with a swastik, a bull, a lion, a chariot and a disc. One who is of a peaceful disposition, steady in his practice of self control, without any faults, full of good qualities, always willing to help others, who have performed many austerities, revered by Laxmi, served by the saints, one who has erased all his karmas by performing austerities, one who helps others in their spiritual path, who is respected by all Shri Ajitnath and Shri Shantinath guide me towards moksh (32,33,34)

**Evam tav-bal-viulam,
thuam mae ajia-santi-jin-jualam,
Vavagaya-kamma-rayam-malam, gaim gayam
saasayam viulam. (35) gaha**

I have prayed to Shri Ajitnath and Shri Shantinath swami, both of them have achieved greatness due to their austerities, have erased the dust of karma and become pure, and achieved the permanent blissful stage (35)

Fruit for eulogy

**Tam bahuguna ppasayam, mukkkhasuhen paramen
avisaayam,
Naaseu me visaayam,
kunau a parisaavi appasaayam. (36) gaha**

Those who possess the best qualities, who are without regret as they have attained moksh, both of you please help me get rid of my regrets and guide me as well as the others (36)

Blessings

**Tam moeu a nandim, paaveu a nandisena
mabhinandim,
Parisaavi a suh-nandim,
mam ya disau sanjame nandim. (37) gaha**

Oh Lord! Please grant happiness to the Blessed Souls (lay people), give joy to the Nandishen (the composer of this stavan), grant happiness and prosperity to the assembly of listeners and help me achieve self-control. (37)

Occasions to recite this stuti

**Pakhkhiya-chaumasia-samvachchharie avassa
bhaniavvo,
Soavvo savvehim, uvasagga-nivarano eso. (38)**

As this stotra (poetry) helps in overcoming difficulties, it should be recited during Pakkhi Pratikraman (a longer version of the pratikraman which is performed once a fortnight), Chaturmasik pratikraman (a pratikraman which is performed every four months) and Samvatsari pratikraman (annual pratikraman which is performed on the last day of Paryushan). (The other two types of pratikraman Rai and Devasiya are performed in the morning and evening everyday and are much shorter, therefore this stavan is not recited while performing them) and should be heard by one and all (38)

Advantage to recite twice a day

**Jo padhai jo a nisunai, ubhao kaalampi
ajiasantithayam,**

**Na hu hunti tassa roga,
puvvuppanna vi naasanti. (39)**

If one recites the Ajit stavan twice a day himself or hears someone recite it, he will not be afflicted by diseases and will be cured of diseases contracted in the past (39)

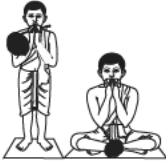
Last advise

**Jai ichchaha parampayam,
ahava kittim suvitthadam bhuvane;
Ta telukkudhvarane,
jinavayane aayaram kunaha. (40)**

If you desire moksh and fame in the three worlds, then respect the benefactors of the three worlds and the teachings of the Jineshwars (40)

The composer of this stotra is Shri Nandishen Muni. There was a Nandishen Muni at the time of Tirthankar Neminath as well as during the time of Tirthankar Mahavir so it is not sure when exactly it was composed. This composition enumerates the qualities and praises Tirthankar Ajitnath and Tirthankar Shantinath. It explains the importance of this stuti, the importance of the Namaskar Mantra and the reasons for reciting this stuti. It gives an introduction of both the Tirtankars where they lived, their family and their climb to success, etc It is recited during the Pakshik, Chaumasik and Samvatsari Pratikraman.

Description of the colors of the maximum possible 170 Lords



**Vara-kanaka-sankha-vidruma-,
Marakata-ghana-sannibham
vigata-moham.**

Saptati-satam jinänäm, Sarvämara-pujitam vande. (1)

I bow to 170 Tirthankars (passionless Pathfinders) who are devoid of infatuation, adorned by all gods, and whose complexions are: Yellow like pure gold, White like a conch-shell, Red like a coral, Green like an emerald or Black like rain-clouds. (1)

At the most 170 Tirthankars can be present simultaneously. They are respected by remembering their physical complexion, which is divided in 5 colors. According to Jain geography, there exist 5 Bhārata, 5 Airāvata and 5 Mahāvideha continents. Jains believe that one Tirthankara present at the same time in each Bhārata and Airavata continent some times during 3rd and 4th era of the time cycle, thus 10 Tirthankaras are present in these 10 continents. Each continent of Mahāvideha has 32 territories, thus there are $(5 \times 32) = 160$ territories of the 5 Mahāvideha continents. Jains also believe that in each territory of Mahāvideha, one Tirthankar may exist at the same time. Hence there may be 160 Tirthankaras in Mahāvideha present at the same time. Thus, there could be a maximum of $(10 + 160) = 170$ Tirthankars existing at the same time. In the present time cycle, only during the time of Lord Ajitnath, our second Tirthankar, were all 170 Tirthankars present.

With each khamasaman, bow down to Bhagwan etc.

Paying heartfelt obeisance to the most superior and highly venerable fivefold hierarchy



Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe,

matthaena vandāmi. (1)

Bhagwanham (Arihant and Siddha)



Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe,

matthaena vandāmi. (2)

Acharyaham (head of the order)



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (3)

Upadhyayaham (Religious scholar)



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (4)

Sarvasadhuham (Ascetics))

Establish right hand fist on charavala,
 bow down with forehead and recite.

Obeisance offered to all Sadhu bhagwants present in 2 ½ dweeps/islands, by remembering their qualities (the kind of sadhus observant in following 18,000 aspects of ascetic life)



Addhäijjesu diva-samuddesu,
Panararasu kamma-bhumisu;
Jävanta ke vi sähu,

Raya-harana-guchchha-padiggaha-dharä. (1)

Pancha-maha-vvaya-dharä,
Atthärasa-sahassa-silanga dharä;
Akkhuyä-yära-carittä,

Te savve sirasä manasä, matthaena vandämi. (2)

Any Sädhu or Sädhvi in the fifteen lands of activities of adhi-dvipa and oceans holding rajoharana, guchchaka and pätras. (1)

Observing five great vows, observing eighteen thousand aspects

of virtues (shila), observing uninterrupted code of conduct and chāritra, I bow down to all of them with body, mind and head. (2)

This sutra is also known as “Muni Vandan Sutra”. In this Sutra all Sādhu and Sādhvi bhagavantas residing in the universe (in the two and half continents as per Jain geography) are venerated. Here the Sadhu Mahārāja's 18000 aspects of conduct are adored.



Ichhakaren sandhisah bhagwan;

Devasiya payachchhitta

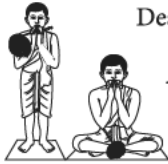
visohanattham kaussagga karu?

Ichchham,

Devasiya payachchhit visohanattham karemi

kaussaggam

Oh, Lord, Please grant me permission to ask for atonement by performing kayotsarga for purity for the day? The gurusays 'yes' I shall now perform atonement for purity for the day.



Description of the 16 exceptions permitted during Kayotsarg

Annattha-usasienam, nisasienam,

Khäsienam, chhienam,

jambhäienam, Udduenam, väya-nisaggenam,

bhamalie, pitta-muchchhäe. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantānam bhagavantānam,

Namukkārenam na päremi. (4)

Täva käyam thānenam monenam jhānenam,

Appānam vosirāmi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Now perform, kausagga of four logassa till 'Chandesu Nimmalayara' or 16 Navkars. After relieving kausagga, recite one logassa.

Devotional eulogy of 24 Tirthankars with their names



**Logassa ujjoa-gare,
dhamma- tittha-yare jine.
Arihante kittaisam,
chauvisam pi kevali. (1)**

Usabha-mAjiam cha vande,
 Sambhava-Mabhinandanam cha
 Sumaim cha. Pauma-ppaham Supäsam,
 Jinam cha Chanda-ppaham vande. (2)
 Suvihim cha puppha-dantam,
 Siala-Sijjamsa-Väsu-pujjam cha.
 Vimala-mAnantam cha jinam,
 Dhammam Santim cha vandämi. (3)
 Kunthum Aram cha Mallim,
 Vande Muni-suvvayam Nami-jinam cha.
 Vandämi Rittha-nemim,
 Päsam taha Vaddhamänam cha. (4)
 Evam mae abhithuä,
 Vihuya-rayä-malä pahina-jara-maranä.
 Chau-visam pi jinavarä, Tittha-yarä me pasiyantu. (5)
 Kittiya-vandiyä-mahiyä, je e logassa uttamä siddhä.
 Ärugga-bohi-läbham,
 samähi-vara-muttamam-dintu. (6)
 Chandesu nimmala-yarä, äichchesu ahiyam
 payäsa-yarä.
 Sägara-vara-gambhirä, siddhä siddhim mama
 disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of

inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsopujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

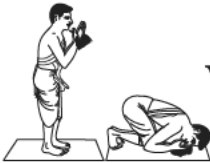
I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

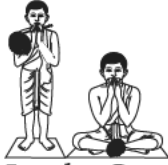
You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

Paying obeisance to Lord and preceptor (with five organs of the body)



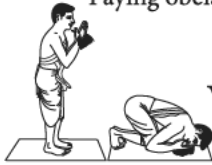
Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe,
matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



**Icchakaren sandisah bhagwan,
sazzhay sandisahu? Ichchham**

Lord, Grant me permission to recite a devotional hymn.
permission granted.



Paying obeisance to Lord and preceptor (with five organs of the body)

**Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)**

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



**Icchakaren sandisah bhagwan,
sazzay karu? Ichchham**

As per the permission, reciting devotional hymn.

(Now seating down, recite one Navkar, Uvvaggaharam and
Sansar davanal hymn.



Paying obeisance to the highly venerable five-fold hierarchy

**Namo Arihantānam. Namō Siddhānam.
Namo Ayariyānam. Namō Uvajjhāyānam.
Namo loe savva-Sāhunam.
Eso pancha-namukkāro,
Savva-pāva-ppanāsano;
Mangalānam cha savvesim,
Padhamam havai mangalam. (1)**

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Prayer for removal of all impediments in the spiritual path



**Uvasagga-haram päsam, Päsam vandämi
kamma-ghana-mukkam.**

**Visahara-visa-ninnäsam,
mangala-kalläna-äväsam. (1)**

**Visahara-phulinga-mantam,
kanthe dhärei jo sayä manuo.**

Tassa gaha-roga-märi, duttha-jarä janti uvasämam. (2)

Chitthau dure manto, tujjha panämo vi bahu-phalo hoi.

**Nara-tiriesu vi jivä,
pävanti na dukkha-dogachcham. (3)**

**Tuha sammatte laddhe,
chintämani-kappa-päya vabbhahie.**

Pävanti avigghenam, jivä ayarä maram thänam. (4)

**Iya santhuo mahäyasa!
Bhatti-bbhara-nibbharena hiaena.**

Tä deva! Dijja bohim, bhava bhava päsa!

Jina-chanda! (5)

Oh! Shree Pārshva Nāth Bhagawān, I am bowing down to you. Even your caretaker Yaksha Pārshva is capable of nullifying the unfavorable situations caused by other people and/or other elements. You have eradicated all Karmas and thus you are free from all of them. You are capable of nullifying the poison of the most poisonous snake. You are the abode of bliss and unending happiness.

Those people, who recite the Mantra known as 'Visahara Fullinga Mantra' with faith, their misfortunes, chronic illness, plague and other fatal epidemic diseases are cured. Let alone recitation of this Mantra, even sincere obeisance to you is a cause of good fortune. Those, who offer sincere obeisance to you with a deep faith, will have a life free of sufferings and bad luck, in all of their future human or animal lives. Attainment of the right knowledge and right faith, as preached by you, is even more precious than 'Chintāmani ratna' and 'Kalpa Vruksha'. Upon their attainment, one attains Moksha without difficulty, where there is no old age or death. Oh! Universally revered Pārshva Nāth Bhagawān, I eulogize you with a heart full of devotion. Oh! Jineshvar Pārshva Nāth Bhagawān, I wish for the right knowledge, right faith and, right conduct in all my future lives.

'Uvasagga-haram Sutra' is a devotional Sutra dedicated to Pārshva Nāth Bhagawān,. Recitation of this Sutra brings forth desired beneficial results as it pleases Pārshva Yaksha due to his deep devotion to Pārshva Nāth Bhagawān,. This Sutra was composed by Achārya Bhadrabāhu Swāmi (504 B.C. to 428 B.C.) He was the last Shrut Kevali of this current time cycle. This sutra was composed by Shri Aryabhadra Bahu Swami 2,200 years ago. As there was some danger to the congregation from the Vyantardev, it was composed to protect the people. It is a prayer to protect those people from harm, who are on their spiritual quest. Seven verses were originally composed. Later the power of this sutra was sometimes misused, therefore on the insistence of Adhishtayak dev, the last two verses were withdrawn. Therefore now only five verses are recited.



Devotional glorification of Lord Mahavir

**Sansära-dävä-nala-däha-niram,
Sammoha-dhuli-harane samiram.
Mäyä-rasä-därana-sära-siram,
Namämi viram giri-sära-dhiram. (1)**

Glorification of all Tirthankars

**Bhävä-vanäma-sura-dänava-mänavena,
Chulä-vilola-kamalä-vali-mälitani.
Sampuritä-bhinata-loka-samihitani,
Kämam namämi jinaräja-padäni täni. (2)**

Glorification of the principles of Jain Agam

**Bodhä gädham supada-padavi-nira-purä bhirämam,
Jivä-hinsä-virala-lahari-sangamä-gäha-deham.
Chulä-velam guru-gama-mani-
sankulam dura-päram,
Säram-virä-gama-jala-nidhim sädaram sädhu seve. (3)**

Glorification of the goddess of all knowledge- goddess Saraswati

**Ämulä-lola-dhuli-bahula-
pari-malä-lidha-loläli-mälä-,
Jhankärä-räva-särä-mala-
dala-kamalä-gära-bhumi-niväse!.
Chhäyä-sambhära-säre! Vara-kamala-kare! Tära-
häräbhiräme!, Väni-sandoha-dehe!
Bhava-viraha-varam dehi me devi! Säram. (4)**

I bow to you, revered Mahāvira swāmi. You alleviate the miseries of worldly existence the way water extinguishes a forest fire. You remove ignorance the way wind blows off dust. You get rid of delusions the way a sharp plough tears through the ground of deceit. (1)

I bow faithfully at the feet of all Tirthankars, who fulfill the wishes of all devotees including the kings of heavenly gods such as Surendras, Devendras and Narendras, whose crowns are decorated with garlands made of lotus flowers. (2)

I adore with respect the spiritual contents of the scriptures of Mahāvira swāmi, which are like an ocean of boundless knowledge and wisdom, whose beautiful verses are like a fascinating pool of water, its waves full of subtle concepts of non-violence and its tides intertwined with lessons of doctrines and jewels of wisdom, which are difficult to fully understand. (3)

O Goddess Saraswati! With your extremely beautiful complexion, holding a lotus flower in one hand, sparkling necklaces adorning your neck, seated on a bed of lotus flower of such sweet fragrance that flocks of bees fly around it; bestow upon me the boon of shruta gyan (knowledge of scriptures) in the form of salvation. (4)

This stuti was composed by the famous Shriman Haribhadrāsuri Maharaj. It contains praises of Mahavirswami, praises of all the Tirthankars and of all the agams (scriptures). It is recited by women to show their happiness after completing the Pratikrman. As repentance for some fault committed, Haribhadrāsuri Maharaj was supposed to compose 1,444 granths (books). But after completing 1,440 granths, he realized that he did not have enough time as he foresaw his death approaching. So he composed these four verses in the place of the last four granths.

Paying obeisance to the highly venerable five-fold hierarchy



Namo Arihantānam.

Namo Siddhānam.

Namo Ayariyānam.

Namo Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro,

Savva-pāva-ppanāsano;

Mangalānam cha savvesim,

Padhamam havai mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe,

matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

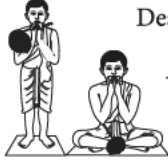


**Ichhakaren sandisah bhagwan,
dukkakkhaya kammakkhaya
nimittam kaussagga karu?**

Ichchham

**dukkakkhaya kammakkhaya nimittam karemi
kaussaggam**

Bhagavant, may I perform Kayotsarga for any sinful activities done? Do kayotsarga for renunciation of sinful activities.



Description of the 16 exceptions permitted during Kayotsarg

Annattha-usasienam, nisasienam,

Khäsienam, chhienam,

jambhäienam, Udduenam, väya-nisaggenam,

bhamalie, pitta-muchchhäe. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantänam bhagavantänam,

Namukkärenam na päremi. (4)

Täva käyam thänenam monenam jhänenam,

Appänam vosirämi. (5)

I shall now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I

will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutation to Arihants.

Now observe kausagga of four logassa (complete) or 16 Navkar
After relieving kausagga with 'Namo Arihantanam' and
'Namoarhat' recite 'Moti Shanti' sutra. Rest will relieve kausagga
after completion of 'moti shanti with 'Namo Arihantanam'

Devotional eulogy of 24 Tirthankars with their names



**Logassa ujjoa-gare,
dhamma- tittha-yare jine.
Arihante kittaisam,
chauvisam pi kevali. (1)**

**Usabha-mAjiam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supäsam,
Jinam cha Chanda-ppaham vande. (2)**

**Suvihim cha puppha-dantam,
Siala-Sijjamsa-Väsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandämi. (3)**

**Kunthum Aram cha Mallim,
 Vande Muni-suvvayam Nami-jinam cha.
 Vandämi Rittha-nemim,
 Päsam taha Vaddhamānam cha. (4)
 Evam mae abhithuä,
 Vihuya-rayä-malä pahina-jara-maranä.
 Chau-visam pi jinavarä, Tittha-yarä me pasiyantu. (5)
 Kittiya-vandiya-mahiyä, je e logassa uttamä siddhä.
 Ärugga-bohi-läbham,
 samähi-vara-muttamam-dintu. (6)
 Chandesu nimmala-yarä, äichchesu ahiyam
 payäsa-yarä.
 Sägara-vara-gambhirä, siddhä siddhim mama
 disantu. (7)**

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

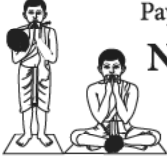
I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)



Paying obeisance to the highly venerable five-fold hierarchy

**Namorhat-siddhā-chāryopādhyāya-
sarva-sādhubhyah. (1)**

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

Shree Bhruhatshanti Stavan

Blessings for followers of Tirthankars



**Bho bho bhavyāhā; shrunut vachanam
prastutam sarva metad;
Ye yātrāyām tribhuvan guro
rārhatā bhaktibhājāh;**

**Teshām shāntir bhavatu bhavatā marhadādi
prabhāvā; Dārogya shri dhruti mati
kari klesh vidhvam sahetu. (1)**

Oh Blessed Ones (lay people), please pay heed to these important words. All those shravaks (lay people) who believe in the Rath Yatra (a procession that is taken out during the birth celebrations of the Jineshwaras), may you be bestowed with good health, wealth, contentment and good sense, and may this destroy all the problems arising out of attachments and aversions and thus may you attain peace. (1)

Listen to attain peace

**Bho bho bhavyalokā; iha hi bharatairāvat-
videhasambhavānām samasta-tirth-krutām janma
nyāsan-prakampā nantar mavadhinā vighyāya,
saudharmādhi patihi
sughosha ganta chalana nantaram sakal-
surasurendraihai
sah samagatya, savinaya-marhada bhattarakam
gruhitva gatva kanakadri-shrunge,
vihit-janma abhishekah shanti mudghoshyati,
yatha tatoham krutanukarmiti krutva
“mahajano yen gatah sa panthaha”
iti bhavyajanaihai sah sametya,
snatrapithe snatram vidhaya shanti-muda
ghoshayami
tatpuja-yatra-snatra-mahotsava nantar miti
krutva karnam datva nishamyatam nishamyatam
svaha. (2)**

Oh Blessed Ones, when the Tirthankaras were born in these two and a half continents of Bharat, Airavat and Mahavidehakshetra, the thrones of Saudharma devas trembled, and Indra, because of his avadhi gyan (one of the five types of knowledge by which one can see what is happening everywhere), were all filled with joy and they rang the bell called Sughosha. All the Sur (a type of deva) and the Asur (another type of deva), and Indra rushed to the birthplace of the Jina filled with devotion. They picked up the Jina in their arms and took Him to the top of Mount Meru for the Janmabhishekh (a ceremony to celebrate the birth). Just as they get a feeling of joy in doing this, you too will attain peace by doing puja (worship), yatra (pilgrimage) and in listening to my words. (2)

Praise for Tirthankars who enlightens the 3 worlds

**Aum punyahan punyahan priyantaam priyantam
bhagavantorhantah
sarvaghyaha sarva darshin striloknatha
strilokmahita strilokpujya strilokeshwara
strilokodhyotakaraha. (3)**

By reciting Om, we felicitate the panch parmeshtis (the five venerable ones- Arihants, Siddhas, Acharyas, Upadhyayas and Munis) on this most auspicious day. We praise the Tirthankaras, Lord of the three worlds, one who enlightens the three worlds, one who knows everything because of keval gyan and one who sees everything because of keval darshan. (3)

Respect to 24 Tirthankars

**Aum Rishabha, Ajit, Sambhav, Abhinandan, Sumati,
Padmaprabh, Suparshwa, Chandraprabh, Suvidhi,**

**Shital, Shreyansh, Vasupujya, Vimal, Anant, Dharm,
Shanti, Kunthu, Ara, Malli, Munisuvrat, Nami,
Nemi, Parshwa, Vardhamananta jinaha shantaha
shantikara bhavantu swaha. (4)**

By reciting Om we pay our respects to Shri Rushabhdev, Ajitnath, Sambhavnath Abhinandanswami, Sumatinath, Padmaprabhavaswami, Suparshvanath, Chandraprabhaswami, Suvidhinath, Sheetalnath, Shreyanshnath, Vasupujyaswami, Vimalnath, Anantanath, Dharmanath, Shantinath, Kunthunath, Aranath, Mallinath, Munisuvrataswami, Naminath, Neminath, Parshvanath and finally Mahavirswami. Just as you have all achieved peace, please help us to destroy our kasayas (passions, anger, pride, deceit and greed) and subdue our attachments so that we too can attain peace. (4)

Protection for all the munis

**Aum munayo muni pravara
ripu-vijay-durbhiksha-kantareshu-
durgamargeshu rakshantu
vo nityam swaha. (5)**

May all the Munis (monks and nuns) who are troubled by non-believers, famines and diseases, get your protection. (5)

**Aum hrim shri dhruti mati kirti kanti buddhi
lakshmi megha vidhya sadhan pravesha niveshnesu
sugruhit namano jayantu te jinendraha. (6)**

Om, Hrim, Shri, Dhruti, Mati, Kirti, Kanti, Buddhi, Laxmi and Megha in the devotion of these nine roles of Sarasvati whose names are recited at the commencement of yoga, attainment of knowledge, before entering a new house and the recitation of mantras, May such Jineshwars be victorious. (6)

Protection from 16 goddesses of knowledge

**Aum rohini-praghyapti-vajrashrunkhala-
vajrankushi-apraticakra-
purushdutta-kali-mahakali-gauri-gandhari-
sarvatra-mahajwala-manvi-
vairotya-achchhupta-mansi-
mahamansi-shodash vidhyadevyo rakshantu
vo nityam swaha. (7)**

May the sixteen Vidyadevis (Godesses of knowledge) Rohini, Pragyapti, Vajrashrunkhala, Vajrankushi, Apraticakra, Purushdatta, Kali, Mahakali, Gauri, Gandhari, Sarvastra-mahajwala, Manvi, Vairotya, Achchhupta, Mansi and Mahamanasi protect you. (7)

Peace in the sangh (congregation)

**Aum acharyo-padhyaya-prabhruti-chaturvarnasya
shri shraman sanghasya shantirbhavatu
tushtirbhavatu pushtirbhavatu. (8)**

May the Acharyas, Upadhyayas, the Sangh (congregation comprising of Monks, Nuns, Laymen and Laywomen) attain peace, contentment and prosperity. (8)

Respect to all the devs

**Aum ghrahashchandra, suryangarak, budh,
bruhaspati, shukra, shanaishwar, rahu, ketu,
sahitaha salokpalaha som, yam, varun, kuber,
vasvaditya, skand, vinayakopeta ye chanyepi gram,
nagar, kshetradevta dayaste sarve priyantam
priyantam akshin-kosh-koshthagara
narpatayashcha bhavantu swaha. (9)**

May all the planets Chandra, Surya, Mangal, Budh, Guru, Shukra, Shani, Rahu, Ketu, etc, the Lokpals Som, Yam, Varun and Kuber as well as the devas Surya, Kartikeya, Vinayak etc, the Gramdeveta, Nagardevata, Kshetradevata, etc. be benevolent and the kings be prosperous and may their granaries always be full (may there be no shortage of food). (9)

Happiness in the families

**Aum putra, mitra, bhatru, kalatra, suhyat, svajan,
sambandhi, bandhuvarg,
sahitaha nityam chamod pramod karinah
(bhavantu swaha) (10)**

May you, your children, your siblings, your wife, well-wishers, loved ones and your relatives always be happy and at peace. (10)

**Ashminshcha bhumandale aayatan nivasi sadhu,
sadhvi, shravak, shravikanam rogopasarg-vyadhi-
dukh-durbhiksha-dormanasyo pashamanaya
shantirbhavatu. (11)**

May all living beings-, the monks, nuns, laymen and laywomen be free of diseases, troubles, worry, unhappiness, hunger and thus have peace. (11)

Eulogy of Shantinath who gives peace of mind

**Aum tushti-pushti-ruddhi-vruddhi-
mangalyotsavaha,
Sada pradurbhutani papani shamyantu duritani,
shatravaha paranmukha
bhavantu swaha. (12)**

May we achieve satisfaction of the mind, increase in interest towards dharma, prosperity, increase of the clan, beneficence, may the sins be subjugated forever and the unsavory fruits of our karma be lightened. (12)

Remembering Shantinath

**Shrimate Shantinathaya
namah shanti-vidhayine
Trailokasyaa maradhish-mukutabhya-
rchintaghraye. (13)**

Sir, one who grants peace to the three worlds, whose feet have been worshipped by the thrones of the Devendras, I bow down to such Shri Shantinath Bhagwan (13)

**Shantihi shantikarah
shriman shantim dishatu me guruhu;
Shantirev sada tesham yesham
shantirgruhe gruhe. (14)**

One who teaches the Tattvas (Navtattvas the nine universal truths) and brings peace to all, please grant me that peace. Whosoever reverts Shantinath Bhagwan in their homes, always attains peace. (14)

**Unmrushta-rishta-dushta graha-gati-duswapna-
durnimittadi;
Sampadit-heet-sampanna
naamgrahanam jayati shantehe. (15)**

One who helps dodge difficulties arising out of bad guruh (inauspicious placement of stars), helps to avoid getting bad dreams and solves other problems, we chant your name and pray to you. (15)

Peace for the entire sangh (congregation)

**Shri sangh-jagajjanapad, rajadheep-
rajsanniveshanam,
Goshthik-purmukhyanam,
vyaharanai-vyaharechchhantim. (16)**

May the Sangh (congregation) attain peace, the entire world, the kings as well as their palaces be protected and have peace, members of the Dharmasabha (holy order) and all the benefactors of the kingdom be granted peace (16)

When and who should pray

**Shri sraman sanghasya shantirbhavatu,
Shri janapadanam shantirbhavatu,
Shri rajadhipanam shantirbhavatu,**

**Shri rajsanniveshanam shantirbhavatu,
 Shri goshtikanam shantirbhavatu,
 Shri paurmukhyanam shantirbhavatu,
 Shri paurjanasya shantirbhavatu
 Shri bhramhalokasya shantirbhavatu. (17)**

May the Shraman sangh (congregation of Shramans) be granted peace, May the the kingdom be granted peace, May the Emperors be granted peace, May their palaces be granted peace, May the members of the holy congregation be granted peace, May the prominent menbers of the kingdom be granted peace, May the the citizens of the kingdom be granted peace, May the entire Brahmaloka have peace. (17)

**Aum swaha Aum swaha
 Aum shri Parshwanathaya swaha. (18)**

Om swaha, Om swaha, Om Shri Parthanathaya swaha (18)

**Esha shantihi pratishtha-yatra-snatra-
 dhyavasaneshu shantikalasham gruhitva kumkum-
 chandan-karpuragaru-dhupvaas-kusumanjali-
 sametah snatra-chatushkikayam shrisanghsametah
 shuchishuchi-vapuhu
 pushpa-vastra-chandana bharana lankrutah
 pushpamalam kanthe krutva shantimudghoshayitva
 shantipaaniyam mastake datvyamiti. (19)**

The Shantipath should be recited at the conclusion of a pratishtha (consecration of an idol), a rathayatra (holy procession in a chariot), a snatrapuja, etc. Kesar (saffron), Chandan (sandalwood), Kāpur (camphor), dhoop (insense), etc should be kept with flowers of various colours, with Shantikalash (small silver pot of water with a snout) in the right hand, with the left hand covering the right. The performer should wear clean clothes, with internal and external purity, along with the rest of the congregation. Wearing white clothes, he should apply sandalwood paste and he should decorate himself with jewellery. He should wear a garland of beautiful flowers around his neck and pray for peace. Finally the performer and the others should apply the holy water from the silver pot on their forehead. (19)

Procedure

**Nrutyanti nrutyam mani pushpa varsham,
srujanti gayanti cha mangalani
Strotrani gotrani pathanti mantran kalyanbhajo
hi jinabhisheke. (20)**

**Shivamastu sarvajagatah parhitnirata bhavantu
bhutaganaha Doshaha prayaantu nasham
sarvatra sukhi bhavatu lokah. (21)**

May all the living beings of the whole world prosper, may the animals serve one another, may all evil be destroyed and may the people live happily in peace. (21)

ways to pray

**Aham tiththayara-maya sivadevi tumha nayar-
nivasini Amha sivam tumha sivam
asivovasamam sivam bhavatu swaha. (22)**

I, Shivadevi, mother of Tirthankar Neminath, am a resident of your town. May we attain peace, may you attain peace, may every one's troubles get eradicated and thus may everyone attain peace (22)

**Upasargaha kshayam yanti chhidhyante
vighnavallayaha;
Manah prasannataameti
pujyamane jineshware. (23)**

By praying to the Jineshwars, difficulties get resolved, solutions are found to tackle the troubles and the mind becomes peaceful. (23)

**Sarvamangal maangalyam
sarvakalyan karanam;
Pradhanam sarvadarmanam jainam jayati
shasanam. (24)**

The one that is the best among the rest, one that is beneficial to all, the most prominent among the religions, may the Jain order prosper. (24)

Haribhadrasuri Maharaj had two nephews Hans and Paramhans, who were also his disciples. Once they went to a Buddhist school to learn their religion. The Buddhists found out and planned to kill them. The two disciples escaped from the school, pursued by the Buddhist monks. One of them was killed on the way while the other one reached the upashray and and threw his book into the upashray and was then killed. The book contained this sutra. So it is not sure whether this sutra was written by the disciple or by Shivadevi, mother of Tirthankar Arishtanemi, as her name is mentioned in the second last verse.



Devotional eulogy of 24 Tirthankars with their names

Logassa ujjoa-gare,
dhamma- tittha-yare jine.
Arihante kittaissam,
chauvisam pi kevali. (1)
Usabha-mAjiam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supäsam,
Jinam cha Chanda-ppaham vande. (2)
Suvihim cha puppha-dantam,
Siala-Sijjamsa-Väsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandämi. (3)
Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.
Vandämi Rittha-nemim,
Päsam taha Vaddhamänam cha. (4)
Evam mae abhithuä,
Vihuya-rayä-malä pahina-jara-maranä.
Chau-visam pi jinavarä,
Tittha-yarä me pasiyantu. (5)
Kittiya-vandiya-mahiyä,
je e logassa uttamä siddhä.
Ärugga-bohi-läbham,
samähi-vara-muttamam-dintu. (6)
Chandesu nimmala-yarä,

**äichchesu ahiyam
payäsa-yarä.
Sägara-vara-gambhirä,
siddhä siddhim mama disantu. (7)**

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras. (1)

I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

(In some places after completion of pratikraman,
'Santikaram Sutra is recited.)

Santikaram

Eulogy of Shantinath Bhagawan, remembering Nirvanidevi and Garud Yaksh who give victory and prosperity



**Santikaram santijinam,
jag-saranam jay siriidayaram;
Samarami bhatta-palag-
nivvani-garud-kaya-sevam. (1)**

I bow down to Shantinath Bhagwan who eliminates difficulties of his followers and helps find peace, who protects all the beings of the world and helps them find victory and prosperity, with the assistance of Nirvanidevi and Garu dyaksha, who are equipped to help the followers. (1)

Mantras to pray Shantinath Bhagawan to overcome difficulties

**Aum sanamo vipposahi-pattanam
santisaami-paayanam; Zhraum swaha-mantenam,
savvasiva-duriya-harananam. (2)**

**Aum santinamukkaro,
khehosahimaai-laddhi-pattanam;
Sraum hrim namo ya
savvosahi-pattanam cha dei sirim. (3)**

Shantinath Bhagwan has the power to cure various ailments and overcome difficulties. We pray to Him by reciting mantras like "Om Nam", "Zrau Swaha" and "Sau Hrim Swaha". By praying to Shantinath Bhagwan, one also attains Laxmi. (2,3)

**Vaani-tihuyan-samini-siridevi-
Jakkharayganipidaga;
Gaha-disipal-surinda,
saya vi rakkhantu jinabhatte. (4)**

May all the Devis Saraswati, Tribhuvan Swamini, Shridevi, Yaksharaj Ganipitak, the planets, the Dikpals and the Devendro, protect the followers of the Bhagwants. (4)

Remembering 16 goddesses

**Rakkhantu mam rohini-pannatti
vajjasinkhala ya saya;
Vajjamkusi chakkesari-nardutta-kali-mahakali. (5)**

May all the Vidyadevis Rohini, Pragyapti, Vajrashunkhala, Vajrakushi, Chakeshwari, Naradatta, Kali and Mahakali, please protect us. (5)

**Gori taha gandhari mahajala manavi ya vairutta;
Achchhutta manasiya, mahamanasiya u devio. (6)**

Also Gauri, Gandhari, Mahajwala, Manvi, Vairotya, Achupta, Mansi and Mahamansi please protect us. (6)

protection from 24 demons

**Jakkha gomuh mahajakkha-timuha-jakkhes-
tumbaru kusumo;
Mayang-vijay-ajiya, bambho manuo surkumaro. (7)**

The twenty four Yakshas Gomukh, Mahayaksha, Trimukh, Yakshesh, Tumbaru, Kusum Matang, Vijay, Ajit, Bhramhayaksha, Manuj and Surkumar. (7)

**Chhammuha payaal kinnar,
garudo ghandhavva
taha ya jakkhindo;Kuber varuno bhiudi,
gomeho paas maayanga. (8)**

Chhamukh Yaksha, Patal, Kinnar, Garud, Gandharva and Yakshendriya, Kuber, Varun, Bhrukuti, Gomegh, Parshva and Matang, protect us (8)

**Devio-chakkesari-ajia-duriaari-kaali-mahakali;
Achchuya-santa-jaala, sutaraya soya-sirivachchha. (9)**

May the twenty four Shasan devis Chakeshwari, Ajiya, Duriari, Kali, Mahakali, Achyuta, Shanta, Jwala, Sutarka, Ashoka, Shri Vatsadevi (9)

**Chanda vijayamkusi-pannaitti-
nivvani-achchua dharni;
Vairutta-chhutta-gandhari-
amb-paumavai-siddha. (10)**

Chanda, Vijaya, Ankusha, Pragyapti, Nirwani, Achyuta, Dharini, Vairutya, Achupta, Gandhari, Amba, Padmavati and Siddhayika, protect us. (10)

Remembering all gods, goddesses, demons

**Ia tittha-rakkhana-rayo,
anne vi sura suriu chauha vi,
Vantar-joini-pamuha,
kunantu rakkham saya amham. (11)**

All the above mentioned Devas and Devis, Yakshas and Yakshinis, who are always willing to protect the followers, May you all protect us. (11)

Remembering samyakdrishti devs

**Evam suditthi-surgana-sahio sanghassa
santi-jinchando;
Mazza vi kareu rakkham,
munisundersuri-thua-mahima. (12)**

Shantinath Bhagwan, who gives Samyakdrishti is revered by Munisundarsuri, please protect and give peace to the Sangh. (12)

fruit of chanting the mantra

**Ia 'santinaaha-sammaditthiya-rakkham'
saraitikalam;
Savvovaddava-rahio,
salahai suha-sampayam paramam. (13)**

If a person with Samyakdrishti chants the name of Shantinath thrice a day, all his problems will be solved and he will attain happiness (13)

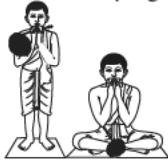
remembering the author

**Tavagachchha-gayan-dinayar-
jugavar-sirisomsunder gurunam;
Supasaay-laddha-ganahar-
vijjasidhdhi bhanai siso. (14)**

Shri munisundarsuri is the author of this stavan. He is a disciple of Shri somsundarguru, who is the author of Gandhar-Vidya-Suri-mantra and who shines like the sun among the Tapagaccha sect. (14)

This sutra was composed by Munisundarsurishwar Maharaj to quell the troubles that were brought by Marki on the congregation of Delwada, near Udaipur. This stotra contains praises of Tirthankar Shantinath. As the name of the composer is mentioned in the 12th verse, the 14th verse is omitted. It also names the sixteen Vidyadevis and the twentyfour Shasandevis.

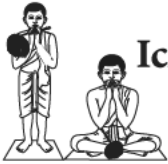
Procedure to relieve Samayik



Paying obeisance to Lord and preceptor (with five organs of the body)

Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Seeking forgiveness for the violence caused to various living being
 (while walking on the way)

Ichchhä-kärena sandisaha bhagavan !

Iriyävahiyam padikkamämi ?

Ichchham, ichchhämi padikkamium. (1)

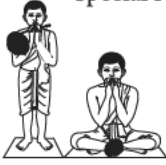
Iriyävahiyæ, virähanæ. (2)

Gamanä-gamane. (3)

Päna-kkamane, biya-kkamane, hariya-kkamane,
Osä-uttinga, panaga-daga,
Matti-makkadä-santänä-sankamane. (4)
Je me jivä virähiyā. (5)
Egindiyä, beindiyä, teindiyä, chaurindiyä,
panchindiyä. (6)
Abhihayä, vattiyä, lesiyä, sanghäiyä, sanghattiyä,
Pariyäviyā, kilāmiyā, uddaviyā,
thänäo thänam, Sankāmiyā, jiviyāo vavaroviyā,
Tassa michchhä mi dukkadam. (7)

Oh! Guru Maharaj, please voluntarily give me permission to apologize and repent (to do Pratikraman) for the sins that I may have committed while moving around. (Now Guru Maharaj will say, 'Please do so.') I accept your permission. Now, I want to apologize and repent by doing Pratikraman. While walking, I may have trampled upon living beings, seeds, green vegetation, dew, ant colonies, moss, wet soil, and spider webs. I may have hurt one-sensed, two-sensed, three-sensed, four-sensed, or five-sensed living beings by kicking them, covering them with dirt, trampling them, colliding them with each other, or touching them. I may have distressed them, frightened them, displaced them, or killed them. I repent and apologize for all sins that I may have committed.

During 'Samayik' one doesn't do any sinful activity. And by mistake any sins performed, get cleansed during the ritual. Thus the purity of samayik is maintained.

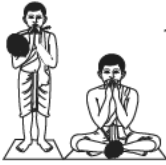


Special repentance for the for the violence caused to various living being
(while walking on the way)

**Tassa uttari-karanenam,
päyachchhitta-karanenam,
Visohi-karanenam, visalli-karanenam,
Pävānam kammānam,
Nigghāyanatthāe, thāmi käussaggam. (1)**

I now want to absolve all my sins committed (as mentioned in the Iriyāvahiya Sutra) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing to impress others or for worldly gains) and to completely destroy all my sins, I shall now perform Käyotsarga. (1)

Description of the 16 exceptions permitted during Kayotsarga



**Annattha-usasienam, nisasienam,
Khäsienam, chhienam,
jambhäienam, Udduenam,
väya-nisaggenam,
bhamalie, pitta-muchchhäe. (1)
Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim ägārehim, a-bhaggo a-virāhio,
Hujja me käussaggo. (3)
Jäva arihantānam bhagavantānam,
Namukkārenam na päremi. (4)**

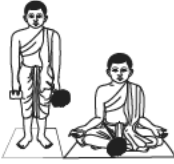
**Täva käyam thänenam monenam jhānenam,
Appānam vosirāmi. (5)**

I shall now engross myself in meditation in a completely motionless yoga posture (Kāyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the Kāyotsarga by offering salutation to Arihants.

Observe Kaussagga of one Logassa till 'Chandesu Nimmalayara' or four Navkar. Then say one more Logassa

Devotional eulogy of 24 Tirthankars with their names



**Logassa ujjoa-gare,
dhamma- tittha-yare jine.
Arihante kittaisam,
chauvisam pi kevali. (1)**

**Usabha-mAjiam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supāsam,
Jinam cha Chanda-ppaham vande. (2)**

Suvihim cha puppha-dantam,
 Siala-Sijjamsa-Vāsu-pujjam cha.
 Vimala-mAnantam cha jinam,
 Dhammam Santim cha vandāmi. (3)
 Kunthum Aram cha Mallim,
 Vande Muni-suvvayam Nami-jinam cha.
 Vandāmi Rittha-nemim,
 Pāsam taha Vaddhamānam cha. (4)
 Evam mae abhithuā,
 Vihuya-rayā-malā pahina-jara-maranā.
 Chau-visam pi jinavarā, Titttha-yarā me pasiyanu. (5)
 Kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.
 Ārugga-bohi-lābham,
 samāhi-vara-muttamam-dintu. (6)
 Chandesu nimmala-yarā,
 āichchesu ahiyam payāsa-yarā.
 Sāgara-vara-gambhirā,
 siddhā siddhim mama disantu. (7)

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, Omniscient, the twenty-four Tirthankaras. (1)
 I bow to Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu. (2)
 I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi). (4)

I praise the Arihantas who have been liberated from all karmā that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me. (5)

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. (6)

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

(Raise left knee, recite ' chaukkasay')

Eulogy for Lord Parshwanath written in beautiful ornamental language with mantras



**Chaukkasāya-
padimallulluranu,
Dujjaya-mayana-
bāna-musumuranu.**

**Sarasa-piyangu-vannugaya-gāmiu,
Jayaupāsuhuvana-ttaya-sāmiu. (1)
Jasutanu-kanti-kadappa-siniddhau,
Sohaiphani-mani-kiranā-liddhau.
Nam nava-jala-hara-tadillaya-lanchhiu,
So jinupāsūpayachchhau vanchhiu. (2)**

Lord Pärshvanätha, the master of all three worlds, endowed with golden complexion and with a gait like an elephant, destroyer of all four passions and one who has cut apart the Cupid's arrow, may you be ever victorious. (1)

O Lord Pärshvanätha, your graceful body shines with rays emitted by the jewel on the hood of the cobra covering your head and by lightning accompanying the torrential rain; grant me that what I desire. (2)

This hymn, in praise of Lord Pärshvanätha, is recited while performing Pratikramana

Eulogizing the Tirthankars by singing praises of their qualities



**Namutthunam, arihantānam,
bhagavantānam. (1)**

**Äi-garānam, tittha-yarānam,
sayyam-sambuddhānam. (2)**

**Purisuttamānam, purisa-sihānam, purisa-vara-
Pundariānam,
purisa-vara-gandha-hatthinam. (3)**

**Loguttamānam, loga-nāhānam, loga-hiānam,
Loga-paivānam, loga-pajjoa-garānam. (4)**

**Abhaya-dayānam, chakkhu-dayānam,
magga-dayānam,**

Sarana-dayānam, bohi-dayānam. (5)

**Dhamma-dayānam, dhamma-desayānam,
Dhamma-nāyagānam, dhamma-sārahinam,
Dhamma-vara-chäuranta-chakkavattinam. (6)**

**Appadihaya-vara-nāna-dansana-dharānam,
Viyatta-chhaumānam. (7)**

**Jinānam jāvayānam, tinnānam tārayānam,
Buddhānam bohayānam, muttānam moagānam. (8)**

Savvannunam, savva-darisinam,

Siva-mayala-marua-mananta-makkhaya-

Mavvābāha-mapunarāvitti

Siddhigai-nāmadheyam thānam sampattānam,

Namo jinānam, jia-bhayānam. (9)

Je a aiyā siddhā, je a bhavissanti-nāgae kāle.

Sampai a vattamānā, savve ti-vihena vandāmi. (10)

I bow down to the Arihant Bhagwants (1)

I bow down to those Arihant Bhagwants who founded the religion, established the tirths (temples, idols or pilgrimage places) and are self-realized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best Gandhahathi (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world (4)

One who gives abhaydan (the gift of fearlessness), who gives eyes that are used to get shrutgyan (written knowledge), who gives refuge and equanimity to all (5)

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude (6)

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics (7)

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of sansar, ones who have mastered the tattvas (the truths) and help others learn them and free them of their past karmas (8)

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached Siddhagati from where there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such Jineshwars (9)

Those who have become Siddha in the past, those who will be siddha in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body (10)

Salutation to all Jain temples existing in the three worlds
(hell, heaven and mortal world)



Jāvanticheiām, uddhe a ahe a tiria-loe a.

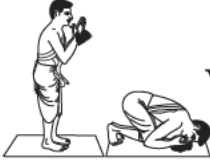
Savvāim tāim vande,

iha santo tattha santāim. (1)

While here I bow down to all the currently existing Murtis of Jineshvar Bhagawān anywhere in the upper part of the universe, this middle part of the universe or the lower part of the universe. (1)

Jin pratima (Idol) is a necessary instrument for self realization. We show gratitude with this stuti.

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)

Paying obeisance to all Sadhus present in all regions of Bharat, Airavat and Mahavideh



Jävanta kevi sâhu, bhara
hera vaya-mahâ-videhe a.

Savvesim tesimpanao, ti-vihena tidanda-virayānam. (1)

Sādhu Mahārāj and Sādhviji Mahārāj do not commit any sinful activity either in their thoughts, their speech or physically; nor they cause others to do the same; nor they praise others who commit sinful activity. I bow down to all such Sādhu Mahārāj and Sādhviji Mahārāj, present anywhere in Bharat-Kshetra, Airāvāt-Kshetra and in Mahā-Videha-Kshetra; by my thoughts, by my speech and by my body. (1)

In this Sutra, obeisance is offered to all Sādhu Mahārāj and Sādhviji Mahārāj, present anywhere in Bharat-Kshetra, Airāvāt-Kshetra and in Mahā-Videha-Kshetra; This is to express our respect to them and for helping us and guiding us in our spiritual journey. This Sutra is also Known as 'Sarva Sādhu Vandan Sutra' (Sarva means all) as obeisance is offered to all Sādhu and Sādhvi Mahārāj present anywhere in all 15 Karma Bhumi, namely 5 Bharat Kshetra, 5 Airāvāt Kshetra and 5 Mahā videha Kshetra. In Bharat Kshetra (where we live) and in Airāvāt Kshetra people are not always fortunate enough to have the physical presence of Arihant Bhagawān and thus, we do not have the benefit of His sermons or His guidance. In such times it is the Guru Mahārāj, who preach through their sermons and guide us on the path leading to Moksha as originally preached by Arihant Bhagawān.



Paying obeisance to the highly venerable five-fold hierarchy

**Namorhat-siddhā-
chāryopādhyāya-sarva-sādhubhyah. (1)**

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Ächārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)



Prayer for removal of all impediments in the spiritual path

**Uvasagga-haram päsam,
Päsam vandämi
kamma-ghana-mukkam.
Visahara-visa-ninnäsam,
mangala-kallāna-äväsam. (1)
Visahara-phulinga-mantam,
kanthe dhārei jo sayā manuo.
Tassa gaha-roga-māri, duttha-jarā janti uvasāmam. (2)
Chitthau dure manto,
tujjha panāmo vi bahu-phalo hoi.
Nara-tiriesu vi jivā, pävanti na dukkha-dogachcham. (3)
Tuha sammatte laddhe,
chintāmani-kappa-pāya vabbhahie.
Pāvanti avigghenam, jivā ayarā maram thānam. (4)
Iya santhuo mahāyasa!
Bhatti-bbhara-nibbharena hiaena.**



**Tä deva! Dijja bohim,
bhava bhava päsa! Jina-chanda! ⁽⁵⁾**

Oh! Shree Pārshva Nāth Bhagawān, I am bowing down to you. Even your caretaker Yaksha Pārshva is capable of nullifying the unfavorable situations caused by other people and/or other elements. You have eradicated all Karmas and thus you are free from all of them. You are capable of nullifying the poison of the most poisonous snake. You are the abode of bliss and unending happiness.

Those people, who recite the Mantra known as 'Visahara Fullinga Mantra' with faith, their misfortunes, chronic illness, plague and other fatal epidemic diseases are cured. Let alone recitation of this Mantra, even sincere obeisance to you is a cause of good fortune. Those, who offer sincere obeisance to you with a deep faith, will have a life free of sufferings and bad luck, in all of their future human or animal lives. Attainment of the right knowledge and right faith, as preached by you, is even more precious than 'Chintāmani ratna' and 'Kalpa Vruksha'. Upon their attainment, one attains Moksha without difficulty, where there is no old age or death. Oh! Universally revered Pārshva Nāth Bhagawān, I eulogize you with a heart full of devotion. Oh! Jineshvar Pārshva Nāth Bhagawān, I wish for the right knowledge, right faith and, right conduct in all my future lives.

This sutra is made by Shri Bhadrabahuswami. It is in respect for Shri Parshwanathswami.

Joining two palms, placing them at forehead, recite



13 prayers asked of the Lord as a fruit of devotion

Jaya viyaräya! Jaga-guru!,

Hou mamam tuha ppabhävao bhayavam!.

Bhava-nivveo maggänu säriäitthaphala-siddhi. (1)

Loga-viruddha-chchäo,

guru-jana-puä parattha-karanam cha.

Suha-guru-jogo tavvayana-sevanä äbhavama

khandä. (2)

Bring the hands further down from the forehead after saying this



Värijjai jai viniyäna-bandhanam viyaräya!

Tuha samaye.

Tahavi mama hujja sevä,

bhave bhave tumha chalanänam. (3)

Dukkha-kkhao, kamma-kkhao,

Samähi-maranam cha bohi-läbho a.

Sampajjau maha eam, tuha näha!

Panäma-karanenam. (4)

Sarva-mangala-mängalyam,sarva-kalyäna-käranam.

Pradhanam sarva dharmanam

Jainam jayati shäsanam. (5)

Oh! Vitaräga (one who is beyond attachment and aversion)
Tirthankar, Oh! Spiritual leader of the universe, through your
grace and blessings, I wish to attain detachment from worldly life
and follow the path of right conduct for the attainment of
liberation. (1)

I wish to lead a life of high morals and ethics, to be respectful to and take good care of Guru Mahārāj and elderly people, to be helpful and of service to others, to find a right spiritual leader and adopt his teachings. (2)

Oh! Vitarāga Parmātmā (Tirthankar), I am aware of the fact that your teachings advise against asking anything from you, In spite of this, Oh! Bhagawān, I am bowing down to you and I wish to be of service to you at your feet, for this and all my future lives. (3)

Oh Vitarāga Parmātmā, by virtue of your grace, let my unhappiness be destroyed and my Karmas annihilated. Let me remain equanimous at the time of death and retain the right faith to your teachings. (4)

Jain philosophy and its practice are auspicious and the cause of all spiritual prosperity. It wishes that all living being attain liberation. (5)

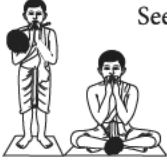
'J'aya Viyarāya Sutra" is also known as Pranidhāna Sutra which denotes a state of ecstasy. It relates to an act in which the physical, mental and spiritual faculties together are sincerely praying to Lord Tirthankar for the benefit of our higher spiritual state. By this sutra, the flawless and superior prayers have been done with the lord for spiritual benefits.

Paying obeisance to Lord and preceptor (with five organs of the body)



Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe,
matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Seeking permission to carry out inspection of the muhapatti

Ichhakaren Sandisah bhagawan muhapatti padilehu? Ichchham.

Lors, grant the permission to inspect muhapatti permission granted.

During 'Samayik' one doesn't do any sinful activity. And by mistake any sins performed, get cleansed during the ritual. 'Inspection of muhapatti' is one of the most important rituals for this.

25 sayings for inspection of the muhapatti

25 bols of muhapatti



1- Sutra Artha Tattva kari sadahu;

2- Samyaktva mohaniya, 3- Misra mohaniya,

4- Mithyatva mohaniya pariharu;



5- Kama raga, 6- Sneha raga,

7- Drashti raga pariharu;



8- Sudeva, 9- Suguru, 10- Sudharma adaru;

11- Kudeva, 12- Kuguru,

13- Kudharma pariharu;

14- Gyan, 15- Darshan, 16- Charitra adaru;

17-Gyan-viradhana, 18-Darshan-viradnana,

19- Charitra-viradhana pariharu;

20- Man-gupti, 21- Vachan-gupti,

22- Kaya-gupti adaru;

23- Man-danda, 24- Vachan-danda,

25- Kaya-danda pariharu;



25 sayings for inspection of the body

25 bols of Body parts.

(left hand) 1- Hasya, 2- Rati,

3- Arati pariharu;

(right hand) 4- Bhaya, 5- Shok,

6- Jugupsa pariharu;



(ladies won't say) {(forehead)

7- Krishna-leshya, 8- Nila-leshya,

9- Kapota-lesya pariharu;}



(mouth) 10- Rasa-garava,

11- Ruddhi-garava,

12- Shata-garava pariharu;

(ladies won't say) {(chest)

13-Maya-shalya, 14- Niyan-shalya,

15- Mithyatva-salya pariharu;}

(ladies won't say) {(right shoulder)

16-Krodha, 17- Mana pariharu;}

(ladies won't say) {(left shoulder)

18- Maya; 19- Lobha pariharu}



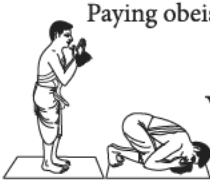
(right foot) 20- Pruthvikaya, 21- Apkaya,

22- Teukaya ni jayana karu;

(left foot) 23- Vayukaya, 24- Vanaspati kaya,

25- Tras kaya ni raksha karu.

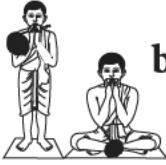




Paying obeisance to Lord and preceptor (with five organs of the body)

Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

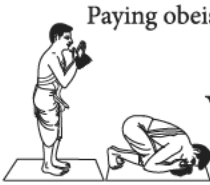
'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Ichhakaren Sandisah
bhagawan samayik paru? Yathashakti.

Lord, relieved the samayik.

When shravak sits in for 'samayik' he is in the state of equanimity, and because of that he does not collect any bad karmas. When shravak asks for permission to relieve samayik, Guru tells him to continue to be in this state of equanimity and 'not to leave this activity.'



Paying obeisance to Lord and preceptor (with five organs of the body)

Ichchhämi khamä-samano !
Vandium, jävanijjæ nisihiæ,
matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the Tirthankar's image or Ascetics).' (1)



Ichhakaren Sandisah
bhagawan samayik paryu? Tahatti.

Bhagwan, relieving the samayik

After showing his inability to continue, shravak says 'Tahitti' and promises to be in samayik again and again by reciting 'navkar.'

Establish right hand on charavala and recite one 'Navakar'
and 'Samaiya Vai Jutto' Sutra.

To pay obeisance to the Lord by doing kayotsarg with increasing purity of virtues
such as faith



Namo Arihantānam.

Namo Siddhānam. Namō Ayariyānam.

Namo Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim,

Padhamam havai mangalam. (1)

I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

Description of benefits of doing multiple samayiks and seeking forgiveness for any
violations committed therein



Sāmāiya-vaya-jutto,

jāva mane hoi niyama-sanjutto.

Chhinnai asuham kammam, samāiya jattiā vārā. (1)

Sāmāiyammi u kae, samano iva sāvaō havai jamhā.

Eena kāranenam, bahuso sāmāiyam kujjā. (2)

**Sāmāyika vidhi e lidhu, vidhi e paryu,
Vidhi karta je koi avidhi huo hoi,
Te savi hun man-vachana-kāyā thi
Michchhä mi dukkadam. (3)**

**Dasa manana, dasa vachanana, bāra kāyāna
Evamkare battisa dosho mahi je koi dosh lagyo hoi,
Te savi hun mana-vachana-kāyā thi
Michchhä mi dukkadam. (4)**

As long as someone observes the vow of Sāmāyika, and maintains full control over his mind, his bad Karmas (sins) are eradicated. Moreover, whenever a person is under the vow of Sāmāyika, he is just like a monk. Therefore, one should do Sāmāyika over and over again. (1,2)

I took the vow of this Sāmāyika according to the prescribed method and I shall terminate the vow of Sāmāyika also in the prescribed method. I ask for your pardon, if I have deviated from the prescribed method mentally, verbally, or physically. (3)

If I have committed any of the 10 faults of mental activity, 10 faults of speech or 12 faults of bodily actions, through my mind, speech, or body respectively, I apologize for the same and ask for your forgiveness. (4)

The prescribed duration of Sāmāyika is 48 minutes. The 'Karemi-Bhante Sutra' is recited to take the vow of Sāmāyika, while 'Sāmāyika Vaya Jutto' Sutra is recited to terminate the vow of Sāmāyika. In this sutra, the greatness of the Sāmāyika vow is shown. As long as a person is under the oath of Sāmāyika he is equivalent to a ascetics. This sutra is uttered to end the vow of Sāmāyika but one must remember to adore this sacred characteristic duty of a laity and to maintain the enduring wish of performing the Sāmāyika again and again. With regard to the vow of Sāmāyika, one should avoid several faults like sinful thought, sinful

speech, or inappropriate body movement. Not being attentive about the vow and purpose of Sāmāyika, not following prescribed procedure, or being lazy are also considered as faults. The instincts of eating, fear, pleasure, and possessiveness should be avoided during Sāmāyika.

Place right hand in 'Utthapan mudra' and recite one Navkar.

Paying obeisance to the highly venerable five-fold hierarchy

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro,

Savva-pāva-ppanāsano;

Mangalānam cha savvesim,

Padhamam havai mangalam. (1)



I bow to the Arihantas (Tirthankars), I bow to the Siddhas or liberated souls, I bow to the Acharyas, who head the order, I bow to the Upadhyays, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

End of the ritual of relieving samayik

End of Samvatsari Pratikraman ritual

Shri Pacchakkhan: Sutra, Meaning and Explanation:

Note: The observer of these vows (pacchakkhan) should also honor the time restrictions specified for that pacchakkhan

(Example: Sunrise at 7 am; Length of day time = 12 hours)

1) **Navkar-sahiyam pacchakkhan:** 48 minutes after sunrise (2 ghadi = 48 minutes)

Example: 7:48 am

2) **Porisi pacchakkhan:** 1/4th of daytime post sunrise (1/4th of a day = 1 prahar = 3 hours)

Example: 3 hours + 7 am = 10 am

3) **Saadh-porisi pacchakkhan:** 6 ana portion of daytime post sunrise i.e. 1.5 prahar post sunrise (4 ana = 1 prahar)

Example: 4.5 hours + 7 am = 11:30 am

4) **Purimaddh pacchakkhan:** ½ of day time post sunrise i.e. 2 prahar post sunrise

Example: 6 hours + 7 am = 1 pm

5) **Avaddh pacchakkhan:** 3/4th of day time post sunrise i.e. 3 prahar post sunrise

Example: 9 hours + 7 am = 4 pm

(Dividing the length of daytime by 4 equates=1 prahar; when day time is 12 hours, dividing that by 4 will make 1 prahar = 3 hours; Day time is calculated by measuring the number of hours from sunrise to sunset)

Categories of observers of these vows:

Absolutely pure : The observer of the vows knows the pacchakkhan sutra and its meaning and accepts the vows from someone who also knows the pacchakkhan sutra and its meaning.

Pure : The observer of the vows knows the pacchakkhan sutra and its meaning but accepts the vows from someone who does not know the pacchakkhan sutra and its meaning.

Partly pure : The observer of the vows does not know the pacchakkhan sutra and its meaning but accepts the vows from someone who knows the pacchakkhan sutra and its meaning.

Impure : The observer of the vows does not know the pacchakkhan sutra and its meaning and accepts the vows from someone who also does not know the pacchakkhan sutra and its meaning.

(The first and the second categories are good; assuming that the observer will learn the sutra and meanings from the one giving the vows, the third category is somewhat good; however the fourth category is entirely inappropriate).

The importance of accepting the vows and proper time thereof:

In order to reflect on the qualities of Shri Arihant Parmatma, silently recite Shri Navkar Mantra 12 times upon waking up. At that time, depending on personal willingness and capability, decide on the vow for the day (pacchakkhan), one's own self being the witness to this decision. Such decision about which vows to observe should also be made during Ra Pratikraman during Tapchintamani kayotsarg. Then one should proceed to the derasar (Jain temple) in order to perform morning worship ritual with scented sandal dust (vasakshep puja). At the derasar accept the vow by reciting the pacchakkhan sutra with Lord as the witness. Thereafter one should go to Upashray (temporary abode of Jain monks), pay obeisance to the Guru and accept the vow from the Guru with Guru as the witness. While accepting vows

from the Guru, one should recite the sutras in mind and say “Pacchakkhami-Vosirami” instead of ‘Pacchakkhai-Vosirai’.

Thus, one should always insist on accepting the vows with own's self, Lord and Guru being the witness.

The vows of the morning i.e. from Navkarshi to Saadh Porisi should be accepted before sunrise while the vows for Purimaddh – Avaddha can be accepted even after sunrise. The vows of the evening i.e. Chauvihar, Tivihar and Panahar should be accepted before sunset or at least a decision to accept those vows should be made before sunset.

Every fortunate being desirous of being reborn as either human or celestial being (sadgati) should absolutely accept the vows of Navkarshi (eating/drinking 48 minutes after sunrise) and Ratri bhojan tyag (not eating/drinking after sunset) at the very minimum. Given that we are in the 5th epoch of the current time cycle (pancham aara) our body strength and tolerance are quite low. Therefore to ensure that in certain impossible conditions we do not end up breaking our vows, some exceptions (aagar) have been allowed in the pacchakkhan. However, we are not permitted to utilize those exceptions. If at all we are unable to follow the vow in its entirety and make mistakes, we are required to confess such faults to Guru and atone for them.

Included in all day-time pacchakkhans such as Namukkarsahiyam (or navkarshi), is the Mutthisahiyam pacchakkhan. Therefore when time comes to relieve the vow and break the fast (i.e. time to eat or drink), one should recite the relieving sutras with our right hand fingers folded in a fist and the right thumb inside the fist. The benefit of Mutthisahiyam pacchakkhan is certainly earned even if one is unable to relieve the

vow for any reason such as performing additional religious rituals or due to unavoidable circumstances. For example: If someone fortunate enough to have accepted the vows to do Navkarshi is unable to relieve his/her vow 48 minutes after sunrise due to reasons like listening to a religious discourse or being engrossed in devotional rites at the Derasar or due to unforeseen circumstances, even then the benefits of Mutthisahiyam Pacchakkhan are still accrued. Meaning, he/she still remains in cessation until then. (Sarva-Virati is complete cessation, desh-virati is partial cessation and a-virati is non-cessation of sinful activities).

All accepted vows right from Namukkarsahiyam to Tivihar Upvas should be relieved by performing proper procedural rites. The procedure is as follows:

Recite the sutras from Shri Irivahiyam to Logassa sutra

Perform khamasaman and say, "Icchakaren sandisah bhagwan! Chaityavandan karu? Iccham". (Oh Lord, I am desirous of performing Chaityavandan? May I? Yes) and recite the sutras from Jagchintamani to Jayviyarai and perform chaityavandan.

Perform khamasaman and say, "Icchakaren sandisah bhagwan! Sajjhai karu? Iccham"

Sit in the Godohika posture (positioned as if milking a cow) and recite Shri Navkar mantra and Shri Mannah Jinanam sutra (respected sadhu/sadhvi bhagwants recite the first chapter of Dashvaikalik sutra).

Stand up; perform khamasaman and say, "Icchakaren sandisah bhagwan! Muhapatti padilehu? Iccham".

Carry out inspection of the muhapatti and body with the proper rituals and while reciting the 50 versess of such inspection.

Perform another khamasaman and say, "Icchakaren sandisah bhagwan! Pacchakkhan paaru? Yathashakti".

Perform another khamasaman while cleaning 17 areas of any subtle living beings (i.e. sattar-sandasa-purvak) and then standing up in Yog-Mudra say, "Icchakaren sandisah bhagwan! Pacchakkhan paaru? Tahatti".

Sit down in a kneeling position and place the fist of the right hand on either the floor or charavla (rajoharan for sadhus). Hold the muhapatti in the left hand (such that its sewn border is seen outside) and bring it across the mouth.

Recite Shri Navkar mantra and relieve the previously accepted vow.

Respected Sadhu-Sadhviji bhagwants, householder men and women who have accepted the Paushadh vow as well as those engaged in the ritual and fasts of Shri Navpadji Oli, relieve their vows in the above manner. Apart from that, the above procedure of relieving the vows has practically been forgotten amongst the householder men and women accepting daily vows ranging from Navkarshi to Tivihar Upvas. This is certainly not appropriate. It is pertinent that adequate efforts are made to revive this. Whether others (such as Guru or other laymen/women) are present or not, one should insist on following the above procedure for relieving vows.

The fortunate ones accepting the vow of Navkarshi should remember to accept the vows of Mutthisahiyam pacchakkhan at all times during the day when he/she will not be eating or drinking. (i.e. accept the vow right after eating/drinking and relieve the vow before eating/drinking. This allows one to remain in cessation for the times in between). Similarly after eating for the first time in a Biyasnu (Biyasnu is a type of a vow which allows one to eat twice a day, not more) and after each occasion of drinking

water in a tivihar upvas, one must unfailingly accept the Mutthisahiyam pacchakkhan. The ones accepting the vows of Navkarshi and Chauvihar (taking no food or water post sunset) daily and additionally accepting the vow of Mutthisahiyam for the times in between (when not eating or drinking), stand to gain a benefit equivalent to that attained by fasting (upvas) for 25-28 days in a month. It is certainly not prudent to miss out on such a substantial gain.

After eating the meals of Ayambil, Ekasnu and the second meal of Biyasnu, one should unfailingly accept the vows of tivihar and mutthisahiyam pacchakkan. When the need arises to drink water (prior to sunset), one can relieve the mutthisahiyam vow and drink water after holding the right hand in a fist, reciting Shri Navkar mantra and saying the sutra for relieving the mutthisahiyam pacchakkhan. In case of lack of knowledge about how to relieve the mutthisahiyam pacchkkhan and its sutras, one is advised to learn it from Guru as soon as possible. Until then, the vow can be relieved by holding the fingers in a fist and reciting navkar mantra.

After doing ekalthan-thamchauvihar, ayambil or ekasnu (water can be had only at the time of having the meal- no water thereafter), one should unfailingly accept the vow of chauvihar right at that time. In the evening the vow of chauvihar should be accepted in the presence of Guru and Lord (derasar). Because all 4 types of aahar are given up simultaneously, after any vow such as ayambil or ekasnu, it is important to accept the vow of chauvihar and not panahar.

When doing chhath or attham or more upvas (chhath is two full days of complete fasting and attham is three full days of such

fasting) and if one has accepted the vows for all days at once, (i.e. accepting the vow for 2 days of fast on the first day itself instead of taking a vow on the first day, then again on the second day) then on the second day of fasting before drinking water one should certainly accept the vow of 'panahar porisi'. If one has accepted the vow of chauvihhar upvas (i.e. fasting with no food and no water) then that evening under the witness of Lord and Guru one should again accept the vows of chauvihhar upvas without mentioning the exception of paritthavaniyagarenam. Even if one has accepted the vows for multiple days of fasting at once (i.e. on the first day itself), one does not get the benefit of fasting on the remaining days without accepting the vows again on those days. All morning vows (i.e. navkarshi to saadh porisi) should be accepted before drinking water.

Nowadays because of lack of knowledge or due to undue comparisons it is popular to rinse the mouth or brush the teeth or drink some water immediately after relieving the vows such as Navkarshi—however this is not appropriate. First, it is important to insist on following the right procedure to relieve the vows. If it is absolutely not possible to follow such procedure, relieving the vows by reciting the Navkar mantra thrice while holding the hand in a fist is prevalent these days.

Just like the vow of Navkarshi is relieved 48 minutes after sunrise, it was popular amongst the followers of Jain tradition to give up all food and drinks (including water) 48 minutes prior to sunset and accept the vow of Chauvihhar. Even today, there is a section of the Jain population including Jain sadhus, sadhvis and laymen/women who follow this practice and it is certainly worth emulating.

If it is not possible to accept the vow of Chauvihar 48 minutes prior to sunset, it should absolutely be accepted on a daily basis before sunset. Eating food after sunset is a gateway to hell. One should neither eat nor offer any food/drink after sunset. However with a view to encouraging novice followers and to enable even them to benefit to a certain extent, the vow of Tivihar is given. (It allows for an exception to drink water after sunset). However there isn't clarity as to frequency and the quantity of water that can be consumed post sunset. If one absolutely can't remain thirsty and the intensity of thirst is enough to make one very unsettled, then one is permitted to drink water, with a very heavy heart and as if it were a dose of medication i.e. instead of consuming glasses and jugs of water (drinking to heart's content), it is permissible to consume as little as possible, for the least number of times and as early as possible such that one feels some relief from the parched throat. As such there is no limit to the frequency and quantity of water allowed in the vows of the pacchakkhan.

A person desirous but incapable of accepting the vows of Tivihar (example: need to take medication at night for an incurable disease) can seek approval from Guru bhagwant to accept the vows of Duvihar, after explaining the reasons for inability to do Chauvihar/Tivihar and committing to not eat food post sunset. Even here, the expectation is that one will avoid eating anything as far as possible; however in dire circumstances one can take 'Swadim' (medicines and the like) and water.

The one eating dinner after sunset cannot accept the vows of Chauvihar/Tivihar or Duvihar. At best, they can get additional information from Guru bhagwant and possibly accept the vows of 'Dharna Abhigraha Pacchakkhan' (i.e. the vows to not eat

anything after dinner). It is doubtless that such a person would still be committing the sin of eating post sunset, but will get some benefit of cessation.

Even in the worst of circumstances, in the most trying mental and physical situations, respected Sadhu and Sadhviji bhagwants will never consume any food or water (avoid all 4 types of food explained later) after sunset. Right from the day they accept monkhood till the end of their lives, they will follow the 6th vow of avoiding food/water post sunset.

When a Guru bhagwant gives a Pacchakkhan or allows one to accept a vow, it is never a permission to allow one to eat for x number of times; instead it is a pledge to give up eating for all times, other than the permitted 1 or 2 times. For example, in a pacchakkhan for ekasna, one pledges to give up eating at all times, except once; similarly for all other vows.

In a situation where one has accepted the vows of Navkarshi but has not consumed any food or water till the time of Porisi or Saadh porisi will get the benefit of Navkarsi only if one has not accepted the higher vows of Porisi/ Saadh porisi. If one realizes that it is past the time of Navkarsi and accepts the vows of porisi/saadh porisi then one gets the benefit of accepting that higher vow. However vows of Navkarsi and Porisi need to be accepted prior to sunrise and prior to the time of relieving those vows.

If one has accepted the vows of either ayambil, ekasnu or biyasnu and is then desirous of accepting a higher vow of upvas, then one can get the benefit of upvas only in the event of accepting the vow of upvas prior to having consumed water. Similarly if one has accepted the vows of ekasnu and is then desirous of doing ayambil or lukhi-nivi; or if one has accepted the vow of biyasnu and is then desirous of doing ekasnu, ayambil or lukhi-nivi then

one can get the benefit of such higher austerity only if one has not consumed any food or water and has accepted such higher vow. If after having the first meal in a biyasnu, one is not desirous of having the second meal, one could possibly accept the vows of Tivihar, but it certainly cannot be called ekasnu.

In all pacchakkhans, if one has consumed water and thereafter one is desirous of accepting a higher vow, one can accept 'Dharna Abhigraha Pacchakkhan'.

After accepting a vow, one can possibly accept higher vows, but in no circumstances, however dire, can one go below the accepted vow so long as one's mental stability is maintained.

It is exponentially beneficial to accept the vows of more than one Tivihar or Chauvihar upvas at once, depending on one's capacity. However one is not permitted to accept vows for more than 16 upvas at once. Similarly, one is not permitted to fast consecutively for more than 180 days.

By virtue of being Jain, there are some sins that one will possibly never commit in his/her lifetime. One should pledge to never commit such sins and accept vows for the same in order to avoid being bound by demerit/paap karma. Even when one does not commit a sin, one still gets bound by it if he/she has not given up the possibility of committing that sin. Such a possibility is given up only when one accepts the vows. By not accepting the vows, one stands to bear the horrendous consequences of such sins (despite not having committed them).

Sins worth giving up:

7 addictions: Mutton, alcohol, gambling, having relations with man/woman other than one's own husband/wife, stealing, hunting and prostitution.

4 mahavigai (substances that change the natural tendencies of mind/body and adversely affect them): honey, alcohol, butter and mutton

Others: swimming, horse riding, flying vehicles, viewing acts of circus, visiting zoos, killing five sensed living beings, eating ice-creams, drinking cold drinks, traveling internationally, etc.

By accepting 'Dharna Abhigraha' vows for as many of the above sins as possible in the presence of Lord, Guru and self-witness, one can avoid being bound by those demerits. If possible, laymen and women should accept samyaktva-mool 12 vows. (Vows leading towards samyaktva or right belief, knowledge and conduct.)

While one accepts the vows of Navkarshi and Chauvihar, one should also accept vows to limit the total quantity and number of things to be consumed during the day and at night. Such a vow is known as the 'Deshavagasik' pacchakkhan. When one accepts 14 rules/limits (14 niyam) within the Deshavagasik vow, one is able to avoid all unnecessary demerits in the world except for the 14 expressly determined. The 14 limits accepted in the morning should be lapsed prior to sunset and the ones related to the night time must be accepted. Similarly those of the night should be lapsed in the morning and those of the day time should be accepted. However these can neither be accepted nor lapse during Samayik or Paushadh.

Deshavagasik vrat is currently fulfilled by performing 8 samayiks in a day along with pratikraman in the morning and evening.

In this human birth one should aspire to become a Jain monk as that enables complete cessation from all sins and all associations; and with that end goal in mind, one should accept whatever vows, rules/limits and oaths possible to the best of his/her ability.

Sutras for Morning Pacchakkhans:

Navkarshi Pacchakkhan- Sutra with meanings:

**Uggae sure, namukkar-sahiyam, muththi-sahiyam
 pachchakkhai (pachchakkhami),
 chauvviham pi aaharam, asanam, paanam,
 khaimam, saaimam,
 annaththana-bhogenam, sahasa-garenam,
 mahattara-garenam,
 savva-samahi-vattiya-garenam, vosirai (vosirami)**

With Namaskar and folded fist, one accepts the vow to give up all 4 types of food until 48 minutes after sunrise (I accept).

Herein the 4 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), **Paan** (drinking water, other liquids/drinks, flavored drinks, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.)

This vow is accepted with the 4 exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Mahattarakkaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 4 exceptions (I accept).

Sutra to relieve Navkarshi Pacchakkhan, with meaning

**Uggae sure, namukkar-sahiyam, porisim,
 muththi-sahiyam pachchakkhan karyu.**

**Chauvihar pachchkhan fasiam, paaliam, sohiam,
tiriam, kittiam, aarahiam,
Jan cha na aarahiam tassa michchha mi dukkadam.**

With Namaskar and folded fist, I have accepted the vow to give up all 4 types of food until 48 minutes after sunrise.

I have touched such vow (**sparshyum**- by following the right procedure and accepting the vow at the right time), I have honored it (**palyum**- to remind oneself of the accepted vow as frequently as possible), I have added grace to it (**shobhavyum**- by offering food to Guru bhagwant and elders first and then eating from what is left), I have patiently waited for some more time after 48 minutes before relieving it (**tiryum**), I have recollected at the time of eating/drinking that my vow has been fulfilled (**kirtyum**) and I have thus carried out my vow appropriately as above (**aaradhyu**); in doing so whatever inadequacies and mistakes I made, may that sin be fruitless and forgiven.

(6 purities of pacchakkhan have also been mentioned:

Shraddha shuddhi: To accept vows from a believer (enhance belief)

Gyan shuddhi: To make an effort to understand the meaning, purpose, etc. (enhance knowledge)

Vinay shuddhi: To accept vow after paying obeisance to the Guru (enhance humility)

Anubhashan shuddhi: To softly recite the words of the pacchakkhan in mind while the Guru is giving pacchakkhan

Anupalan shuddhi: To not give up and fulfill the vow despite any critical exigencies

Bhaav shuddhi: To accept such vows only with the intention of shedding karmas and not with any desire of benefits in this life or future lives.

Porisi and Saadh Porisi Pacchakkhan with meaning

**Uggae sure, namukkar-sahiyam, porisim,
saddhaporisim
muththi-sahiyam pachchakkhai (pachchakkhami),
Uggae sure, chauvviham pi aaharam, asanam,
paanam, khaimam, saaimam,
annaththana-bhogenam, sahasa-garenam,
pachchhanna-kalenam,
disa-mohenam, sahu-vayanenam,
mahattara-garenam, savva-samahi-vattiya-
garenam, vosirai (vosirami)**

With Namaskar and folded fist, one accepts the vow to give up all 4 types of food until 1 prahar (3 hours) after sunrise for Porisi and until 1.5 prahar for Saadh Porisi (I accept).

Herein the 4 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as roti, rice, etc.), **Paan** (drinking water, other liquids/drinks, flavored drinks, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.)

This vow is accepted with the 6 exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Pracchannaakaal** (not being able to gauge the right time due to overcast/cloudy skies), **Digmoh** (being disoriented or confused about directions), **Sadhu-vachan** (by hearing words of the Sadhu bhagwant if one assumes that it is

time to relieve pacchakkhan eg: Bahupadipunna Porisi is recited by the sadhu bhagwants at the time of inspection of their utensils), **Mahattarakkaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 6 exceptions (I accept).

Purimaddh and Avaddha Pacchakkhan- Sutra with meanings

**Sure Uggae, purimaddha, avaddha muththi-sahiyam
pachchakkhai (pachchakkhami),
chauvviham pi aaharam, asanam, paanam,
khaimam, saaimam,
annaththana-bhogenam, sahasa-garenam,
pachchhanna-kalenam,
disa-mohenam, sahu-vayanenam,
mahattara-garenam, savva-samahi-vattiya-
garenam, vosirai (vosirami)**

With folded fist, one accepts the vow to give up all 4 types of food until 2 prahar (6 hours) after sunrise for Purimaddh and until 3 prahar for Avaddha (I accept). Herein the 4 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), **Paan** (drinking water, other liquids/drinks, flavored drinks, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.)

This vow is accepted with the 6 exceptions (aagaar) of: Anabhog (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters

the mouth), **Pracchannaakaal** (not being able to gauge the right time due to over cast/cloudy skies), **Digmoh** (being disoriented or confused about directions), **Sadhu-vachan** (by hearing words of the Sadhu bhagwant if one assumes that it is time to relieve pacchakkhan eg: Bahupadipunna Porisi is recited by the sadhu bhagwants at the time of inspection of their utensils), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 6 exceptions (I accept).

Ekasnu, Biyasnu, Ekalthanu, Pacchakkhan- Sutra with meanings:

**Uggae Sure, namukkar-sahiyam, porisim,
saddhaporisim
muththi-sahiyam pachchakkhai (pachchakkhami),
chauvviham pi aaharam, asanam, paanam,
khaimam, saaimam,
annaththana-bhogenam, sahasa-garenam,
pachchhanna-kalenam,
disa-mohenam, sahu-vayanenam,
mahattara-garenam, savva-samahi-vattiya-
garenam, vosirai (vosirami)
vighaio pachchakkhai. Annaththana-bhogenam,
sahasa-garenam, levalevenam, gihattha-
sansaththenam, ukkhitta-vivegenam,
paduchchamakkhienam,**

**parittha-vaniya-garenam, mahattara-garenam,
 savva-samahi-vattiya-garenam,
 ekasan, (biyasan, egal-than) pachchakkhai
 tiviham pi aaharam, asanam, khaimam, saaimam
 annaththana-bhogenam, sahasa-garenam, sagaria-
 garenam, aauntana-pasarenam,
 guru-abbhutthananam, parittha-vaniya-garenam,
 mahattara-garenam,
 savva-samahi-vattiya-garenam panassa leven vaa,
 aleven vaa,
 achchhen vaa, bahuleven vaa, sasitthen vaa, asitthen
 vaa, vosirai (vosirami)**

With folded fist, one accepts the vow to give up all 4 types of food until 48 minutes, 1 prahar, 1.5 prahar, 2 prahar or 3 prahar after sunrise (I accept). Herein the 4 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), Paan (drinking water, other liquids/drinks, flavored drinks, etc.), Khaadim (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.)

This vow is accepted with the 6 exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Pracchinnakaal** (not being able to gauge the right time due to over cast/cloudy skies), **Digmoh** (being disoriented or confused about directions), **Sadhu-vachan** (by hearing words of the Sadhu bhagwant if one assumes that it is

time to relieve pacchakkhan eg: Bahupadipunna Porisi is recited by the sadhu bhagwants at the time of inspection of their utensils), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances).

Accept to give up with the above 6 exceptions (I accept).

Anabhog (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Lepalep** (this is an exception for sadhu bhagwants in their ayambil or nivi: when accepting food from a utensil that was filled with some other food and then wiped off leaving some traces), **Gruhasta-sansrushta** (this is also an exception for the sadhu bhagwants in ayambil, nivi: when accepting food offered to them was made for the householders with addition of some vegetables or ghee/oil), **Utkshipt-vivek** (this is also an exception for the sadhu bhagwants in ayambil, nivi: when accepting food like vegetables or a stack of rotis previously kept upon a stack of rotis on which ghee (vigai) was applied and then separately kept), **Pratitya-mrakshit** (this is also an exception for the sadhu bhagwants: when accepting rotis made out of dough kneaded with fingers dipped in ghee- this is an acceptable exception for nivi or when giving up vigai; however it is not acceptable when doing ayambil), **Parishthapnikakar** (if food accepted after following proper rites turns needs to be thrown away (parthava yogya), it can still be consumed if Guru bhagwant commands so), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-pratyaakaar** (if mental stability cannot be maintained under any circumstances. Accept to give up with the above exceptions (I accept).

Accept the vow of ekasnu (biyasnu) (I accept). 3 types of food **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.) This vow is accepted with the 6 exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Saagaarikaakaar** (this is an exception for the sadhu bhagwants: if they are seen by a householder while having their meal during an ekasnu, they can get up), **aakunchan-prasaran** (if one needs to extend or contract one's arms/legs etc.), **Guru-abhyuthan** (if an elder Guru arrives and one needs to stand up to pay obeisance while doing ekasnu), **Parishthapnikakar** (if food accepted after following proper rites turns needs to be thrown away (parthava yoga), it can still be consumed if Guru bhagwant commands so), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-pratyakar** (if mental stability cannot be maintained under any circumstances. Accept to give up with the above exceptions (I accept). Accept the vow of ekasnu/biyasnu (I accept).

6 exceptions related to achitt (not living) water: **Lep** (when osaman etc. are made, after a while the water component of the daal/osaman forms a top layer while the heavier portion of the lentils (lep) settles at the bottom- the upper layer here is called lepkrut water), **Alep** (kanji water), **Acch** (warm, clean water that has been adequately boiled), **Bahulep** (water used to rinse grains of rice or clean fruits), **Sasikth** (water containing some grains or bits of kneaded dough), **Asikth** (water containing some grains or bits of kneaded dough but which has been filtered through cloth). Accept to give up with the above exceptions (I accept).

Ayambil Pacchakkhan- Sutra with meanings:

Uggae Sure, namukkar-sahiyam, porisim,
saddhaporisim
muththi-sahiyam pachchakkhai (pachchakhami),
Uggae sure chauvviham pi aaharam, asanam,
paanam, khaimam, saaimam,
annaththana-bhogenam, sahasa-garenam,
pachchanna-kalenam,
disa-mohenam, sahu-vayanenam,
mahattara-garenam, savva-samahi-vattiya-garenam,
aayambilam pachchakkhai.
Annaththana-bhogenam, sahasa-garenam,
leva-levenam, gihattha-sansaththenam,
ukkhitta-vivegenam,
parittha-vaniya-garenam, mahattara-garenam,
savva-samahi-vattiya-garenam,
ekasan, pachchakkhai tiviham pi aaharam,
asanam, khaimam, saaimam
annaththana-bhogenam, sahasa-garenam,
sagaria-garenam, aauntana-pasarenam,
guru-abbhutthananam, parittha-vaniya-garenam,
mahattara-garenam,
savva-samahi-vattiya-garenam paanassa leven va,
aleven vaa,
achchhen vaa, bahuleven vaa, sasitthen vaa,
asitthen vaa, vosirai (vosirami)

With folded fist, one accepts the vow to give up all 4 types of food until 48 minutes, 1 prahar, 1.5 prahar after sunrise (I accept). Herein the 4 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), **Paan** (drinking water, other liquids/drinks, flavored drinks, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.)

This vow is accepted with the 4 exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Pracchinnkaal** (not being able to gauge the right time due to over cast/cloudy skies), **Digmoh** (being disoriented or confused about directions), **Sadhu-vachan** (by hearing words of the Sadhu bhagwant if one assumes that it is time to relieve pacchakkhan eg: Bahupadipunna Porisi is recited by the sadhu bhagwants at the time of inspection of their utensils), **Mahattarakkaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-pratyaakaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 6 exceptions (I accept).

This vow to do ayambil is accepted with the exceptions of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Lepalep** (this is an exception for sadhu bhagwants in their ayambil or nivi: when accepting food from a utensil that was filled with some other food and then wiped off leaving some traces), Gruhasta-sansrushta (this is also an exception for the sadhu bhagwants in ayambil, nivi: when accepting food offered to them

was made for the householders with addition of some vegetables or ghee/oil), Utkshipt-vivek (this is also an exception for the sadhu bhagwants in ayambil, nivi: when accepting food like vegetables or a stack of rotis previously kept upon a stack of rotis on which ghee (vigai) was applied and then separately kept), Parishthapnikakar (if food accepted after following proper rites turns needs to be thrown away (parthava yogya), it can still be consumed if Guru bhagwant commands so), Mahattarakaar (anything that is a cause of big eradication/shedding of karmas) and Sarva-samadhi-pratyakaar (if mental stability cannot be maintained under any circumstances. Accept to give up with the above exceptions (I accept).

Accept the vow of ekasnu (biyasnu) (I accept).

Accept the vow of ekasnu by giving up 3 types of food ashan, khadim, swadim with the exception of: Anabhog (when one puts something in the mouth unintentionally and by mistake), Sahsaatkaar (when something suddenly enters the mouth), Saagaarikaakaar (this is an exception for the sadhu bhagwants: if they are seen by a householder while having their meal during an ekasnu, they can get up), aakunchan-prasaran (if one needs to extend or contract one's arms/legs etc.), Guru-abhyuthan (if an elder Guru arrives and one needs to stand up to pay obeisance while doing ekasnu), Parishthapnikakar (if food accepted after following proper rites turns needs to be thrown away (parthava yogya), it can still be consumed if Guru bhagwant commands so), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-pratyakar** (if mental stability cannot be maintained under any circumstances.

Accept to give up with the above exceptions (I accept). **Lep** (when osaman etc. are made, after a while the water component of

the daal/osaman forms a top layer while the heavier portion of the lentils (lep) settles at the bottom- the upper layer here is called lepkrut water), **Alep** (kanji water), **Acch** (warm, clean water that has been adequately boiled), **Bahulep** (water used to rinse grains of rice or clean fruits), **Sasikth** (water containing some grains or bits of kneaded dough), **Asikth** (water containing some grains or bits of kneaded dough but which has been filtered through cloth). Accept to give up with the above exceptions (I accept).

Tivihar Upvas Pacchakkhan- Sutra with meanings:

Sure Uggae, abhattattham pachchakkhai
(pachchakkhami),

Tiviham pi aaharam, asanam, khaimam,
saaimam,

annaththana-bhogenam,

sahasa-garenam, parittha-vaniya-garenam,
mahattara-garenam,

savva-samahi-vattiya-garenam, paanhar porisim,
saddhaporisim,

muththi-sahiyam pachchakkhai.

annaththana-bhogenam, sahasa-garenam,
pachchhanna-kalenam, disa-mohenam,

sahu-vayanenam, mahattara-garenam, savva-
samahi-vattiya-garenam,

paanassa leven va, aleven vaa,
achchhen vaa, bahuleven vaa,

sasitthen vaa, asitthen vaa, vosirai (vosirami)

Accept the vow to not eat 3 types of food from sunrise to next day's sunrise (the one who has done ekasnu on the day prior to the upvas and will do ekasnu on the day after the upvas must say "choth-abbhattatha") (I accept).

The 3 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.).

This vow is accepted with the exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Parishthapnikakar** (if food accepted after following proper rites turns needs to be thrown away (parthava yogya), it can still be consumed if Guru bhagwant commands so), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 4 exceptions (I accept).

With folded fist accept to consume water after 1 prahar (Porisi), 1.5 prahar (Saadh Porisi), with the exceptions of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Pracchannaakaal** (not being able to gauge the right time due to over cast/cloudy skies), **Digmoh** (being disoriented or confused about directions), **Sadhu-vachan** (by hearing words of the Sadhu bhagwant if one assumes that it is time to relieve pacchakkhan eg: Bahupadipunna Porisi is recited

by the sadhu bhagwants at the time of inspection of their utensils), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 6 exceptions (I accept).

6 exceptions related to achitt (not living) water: **Lep** (when osaman etc. are made, after a while the water component of the daal/osaman forms a top layer while the heavier portion of the lentils (lep) settles at the bottom- the upper layer here is called lepkrut water), **Alep** (kanji water), **Acch** (warm, clean water that has been adequately boiled), **Bahulep** (water used to rinse grains of rice or clean fruits), **Sasikth** (water containing some grains or bits of kneaded dough), **Asikth** (water containing some grains or bits of kneaded dough but which has been filtered through cloth). Accept to give up with the above exceptions (I accept).

Chauvihar Upvas Pacchakkhan- Sutra with meanings:

**Sure Uggae, abhattattham pachchakkhai
(pachchakkhami),**

**chauvviham pi aaharam, asanam, paanam,
khaimam, saaimam,**

**annaththana-bhogenam, sahasa-garenam,
parittha-vaniya-garenam,**

**mahattara-garenam, savva-samahi-vattiya-garenam
vosirai (vosirami)**

Accept the vow to not eat 4 types of food from sunrise to next day's sunrise (the one who has done ekasnu on the day prior to the upvas and will do ekasnu on the day after the upvas must say

“choth-abbhattatham”) (I accept).

The 4 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), **Paan** (drinking water, other liquids/drinks, flavored drinks, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.).

This vow is accepted with the exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Parishthapnikakar** (if food accepted after following proper rites turns bad, needs to be thrown away (parthava yogya), it can still be consumed if Guru bhagwant commands so), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-pratyaakaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above exceptions (I accept).

(One does not relieve the vow of chauvihar upvas. It is popular to recall the vow taken in the evening at the time of pratikraman and temple visit and accept the vow again. At that time, the words “Paaritthavaniyagarenam” are not said.)

Sutras for Evening Pacchakkhans:

Paanhaar Pacchakkhan: Sutra with meanings:

Panhaar divascharimam pachchakkhai
(pachchakkhami)
annaththana-bhogenam, sahasa-garenam,
mahattara-garenam,

savva-samahi-vattiya-garenam, vosirai (vosirami)

Accept the vow to give up the type of food called water from the remaining part of the day until the entire night (I accept).

This vow is accepted with the exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 4 exceptions (I accept).

(Note: The fortunate ones doing Ayambil, ekasan, nivi or biyasan would have accepted the vow of Tivihar before sunset- they should also accept this Paanhaar vow (for those doing biyasnu, this vow to be accepted after the second meal).

Chauvihar Pacchakkhan: Sutra with meanings:

Divascharimam pachchakkhai (pachchakhami)

**annaththana-bhogenam, sahasa-garenam,
mahattara-garenam, savva-samahi-vattiya-
garenam, vosirai (vosirami)**

**chauvviham pi aaharam, asanam, paanam,
khaimam, saaimam,**

**annaththana-bhogenam, sahasa-garenam,
mahattara-garenam, savva-samahi-vattiya-garenam
vosirai (vosirami)**

Accept the vow to not eat 4 types of food from the remaining part of the day until the entire night (I accept).

The 4 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), **Paan** (drinking water, other liquids/drinks, flavored drinks, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.).

This vow is accepted with the exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 4 exceptions (I accept).

(Note: Those doing Thaam Chauvihar, Ayambil, Nivi, Ekasan, Biyasan and the ones giving up all 4 types of food around sunset time should accept this vow).

Tivihar Pacchakkhan: Sutra with meanings:

Divascharimam pachchakkhai (pachchakhami)
Tiviham pi aaharam, asanam, khaimam, saaimam,
annaththana-bhogenam, sahasa-garenam,
mahattara-garenam, savva-samahi-vattiya-garenam
vosirai (vosirami)

Accept the vow to not eat 3 types of food from the remaining part of the day until the entire night (I accept).

The 3 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.), **Khaadim** (roasted grains, dry fruits, fruits, etc.) and **Swadim** (medicines, mouth fresheners, etc.).

This vow is accepted with the exceptions (aagaar) of: **Anabhog**

(when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances). Accept to give up with the above 4 exceptions (I accept).

(Note: After completion of the meal in Ayambil, Nivi, Ekasnu, after second meal of Biyasnu but before sunset and those who have not done any type of austerity but do not intend to eat anything after sunset, only drink water should certainly accept this vow).

Duvihar Pacchakkhan: Sutra with meanings:

Divascharimam pachchakkhai (pachchakkhami)

Duviham pi aaharam, asanam, khaimam,

annaththana-bhogenam, sahasa-garenam,

mahattara-garenam, savva-samahi-vattiya-garenam

vosirai (vosirami)

Accept the vow to not eat 2 types of food from the remaining part of the day until the entire night (I accept).

The 2 types of food are: **Ashan** (the kind of food capable of eliminating one's hunger such as rice, etc.) and **Khaadim** (roasted grains, dry fruits, fruits, etc.).

This vow is accepted with the exceptions (aagaar) of: **Anabhog** (when one puts something in the mouth unintentionally and by mistake), **Sahsaatkaar** (when something suddenly enters the mouth), **Mahattarakaar** (anything that is a cause of big eradication/shedding of karmas) and **Sarva-samadhi-aagaar** (if mental stability cannot be maintained under any circumstances).

Accept to give up with the above 4 exceptions (I accept).

(Note: This vow should be accepted by those who need to take medicine and water after sunset but only after getting an approval from Guru bhagwant and with the hope and intention of someday being able to do chauvihar and getting the ability to maintain stability through the night).



Ila Deepak Mehta

A Pratikraman on the day of samvatsari is said to be one of the holiest deeds. The journey of turning back from the 18 types of sins or wrongdoing is what pratikraman is all about. This journey through the correct process leads us to blissfully achieving a state of pardon.

It gives me great pleasure to present this religious treatise . In order to seek translation to various slokas and understand their meanings, I have sought refuge of several noteworthy collections on this subject. At the same time however, at several places my own version of the translated sloka are presented. I realised that the various translations I referred to belonged to different era's. My attempt to present meanings that appeal to me is with a belief that it would also appeal to today generation.

In the process, if any unintentionally error of presentation does creep in, I humbly seek pardon for the same.

18 Sinful Activities

Violence	Telling lies	Stealing
Sensual Pleasure	Accumulation	Anger
Ego	Deceit	Greed
Attachment	Resentment	Dispute
Allegation	Slander & backbiting	Affection & Dis-affection
Gossiping	Deceitful - lying	Wrong Perception

It gives me great pleasure to present this religious treatise . In order to seek translation to various shlokas and understand their meanings, I have sought refuge of several noteworthy collections on this subject. At the same time however, at several places my own version of the translated shloka are presented. I realized that the various translations I referred to belonged to different era's. My attempt to present meanings that appealed to me is with a belief that it would also appeal to today generation. In the process, if any unintentional error in presentation does creep in, I humbly seek pardon for the same.

Ila Deepak Mehta

List of Reference books

1. Bhav Pratikraman nu talu kholo

Comilation - Muni Shri Punyakirti Vijay

2. Panch Pratikraman Sutra

Jain Prakashan Mandir, Ahemedabad

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Sanmarg Prakashan, Ahemedabad

4. Shri Shraddha Pratikraman Sutra

Comilation - Pt. Narottamdas Nagindas Shah

5. Samvatsari Pratikraman ni Saral Vidhi

Comilation - Pujya Muni Shri Yashovijayji

6. Aavashyak Kriya-Sadhana

Comilation - Pujay Munishri Ramyadarshan Vijayji

7. Pratikraman Sutra

Abhinav Vivechan Muni Deepratnasagar

8. Shri Shraddha - Pratikraman Sutra (prabodh tika)

Shri Amritlal Kalidas Doshi

How to accomplish 'Samvatsari Pratikraman' shown by Tirthankar Parmatma and with what kind of feeling it should be observed are fully explained with its perfect method of performance in this book. The attempt is praiseworthy. May these wonderful aphorism be a necture and self-welfare creation and may it be a path showing for the emnicipation (Moksha) seeker.

Respected Hitdharmashriji Maharaj Saheb

Pratikraman is for the cleanliness of mind and soul. As the body needs healthy food, to nurture self orinted virtues, Pratikraman is needed. Through Pratikraman attachment, hatred and passion are decreased and mind becomes pure. The reason for it is that there are praising poems for Tirthankars and preachers and prayers for worshipping, meditation, contemplation in their aphorism. Thus, for the purity of mind, removing old deeds (Karma) and good conduct Pratikraman is inevitable.

Padmashri Dr. Kumarpal Desai

Pratikraman is not an action of only sitting for two and half an hour listening to the aphorisms(Sutra) for the insistance of elders, but it is also to understand the meaning of rites and description of action. If it is realized by the desirous of knowing, Pratikraman is a confluence of decreasing past deeds (karma nirjara), remorse and forgiveness. This book visualizes this truth.

Dr. Dhanvant Shah

Editor - Prabuddha Jivan